

THE
ABOLITIONIST



THE
PANTHEON:

REPRESENTING

THE FABULOUS HISTORIES

OF

THE HEATHEN GODS,

AND

THE MOST ILLUSTRIOUS HEROES OF
ANTIQUITY;

IN A SHORT, PLAIN, AND FAMILIAR METHOD,

BY WAY OF DIALOGUE.

FOR THE USE OF SCHOOLS.

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A NEW EDITION,

*Revised, Corrected, Amended, and Illustrated with Twenty-seven
New Cuts, and a complete Index.*

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TO THE
READER.

IT is confessed that there are already many books published on the present subject, two or three of which are in our own tongue ; and those, without doubt, will by some men be thought enough. But since this can be the opinion but of a few, and those unexperienced people, it has been judged more proper to regard the advice of many grave persons of known skill in the *Art of Teaching* ; who, though they must acknowledge that *Goodwin* in his *Antiquities*, has done very well in the whole, yet cannot but own that he has been too short in this point ; that *Rosse* also, though he deserves commendation for his *Mythology*, is yet very tedious, and as much too large ; and that *Galtruchius* as *De Assigny* has translated and dished him out to us, is so confused and artless in his method, as well as unfortunate in his corrections, that it in no wise answers the purpose it was designed for ; and hereupon this Work was recommended to be translated, be-

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ing first well approved by learned Gentlemen, as is above-mentioned, for its easy Method and agreeable Plainness. Besides, it having been written by so learned a person, and that for the use of so great a prince, and so universally received in our neighbour-nations as to have sold several impressions in a short time, there was no room to doubt of its being well received here. As for the quotations out of the *Latin Poets*, it was considered a while whether they should be translated or not; but it was at last judged proper to print them in *English*, either from those who had already rendered them well, or, where they could not be had, to give a new translation of them; so that nothing of the whole Work might be out of the reach of the young scholar's understanding, for whose benefit chiefly, as this version was intended, so in this last impression, care has been taken, not only to move the Citations to the ends of the Pages, which before lying in the body of the discourse, and making part of it, the sense was greatly interrupted, the connection disturbed, and thereby a confusion oft-times created

created in the understandings of some of the young scholars into whose hands it was put, by such an undue and improper mixture of *English* and *Latin*, of *Prose* and *Verse*: but farther, to make it still more plain and familiar, and therefore better suited to their capacity, and more proper for their use, such ambiguous expressions and obscure phrases have been removed, and such perplexed periods rectified, as had been found to cause either misunderstanding of the author's meaning, or to lead the scholar into barbarism, in rendering any part of it into *Latin*, when such translations have been imposed as a task. And, lastly, a complete and significant *Index*, instead of a verbal one before, has been added to this impression, whereby any thing material in the whole Book may be readily found out; the usefulness of which need not be mentioned here, since the want of it in all former editions has been hitherto so much (and so justly) complained of by most of those Masters who have made use hereof in their schools.

ANDREW TOOKE.

Charter-house, }
June 30. 1713 }

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OF THE
G O D S
OF THE
HEATHENS.

CHAP. I.

*The Approach to the Pantheon. The Original
of IDOLATRY.*

PALÆOPHILUS.

WHAT sort of building is that before us, of
so unusual a figure? For I think it is round,
unless the distance deceives my sight.

Mystagogus. You are not deceived. It is a place
well deserving to be visited in this the Queen of
Cities. Let us go and view it before we go to any
other place.

P. What is its name?

M. The *habutous Pantheon*. That is, *the Temple
of the Heathen Gods*, which the superstitious folly
of all men hath feigned, either through a gross ig-
norance of the true and only God, or through a
detestable contempt of him.

P. What was the occasion of the feigning so
many Gods?

A

M. Many

M. Many causes may be assigned for it; but these ^a four were the principle ones, upon which, as upon so many pillars, the whole frame of the fabric depends.

1. The first cause of idolatry was *the extreme folly* ^b and *vain glory of men*, who have denied to him, who is the inexhausted fountain of all good, the honours, which they have attributed to muddy streams: *digging* ^c as the holy prophet complains, *to themselves broken and dirty cisterns, and neglecting and forsaking the most pure fountain of living waters.* It ordinarily happened after this manner^d: If any one did excel in stature of body; if he was endued with greatness of mind, or noted for clearness of ^e wit, he first gained to himself the admiration of the ignorant vulgar; which admiration was by degrees turned into a profound respect; till at length they paid him greater honours than men ought to receive, and ascribed the man into the number of the gods; whilst the more prudent were either carried away by the torrent of the vulgar opinion, or were unable, or at least afraid, to resist it.

2. *The sordid flattery of subjects toward their princes* was a second cause of idolatry. For, to gratify their vanity, to flatter their pride, and to soothe them in their self-conceit, they erected altars, and set the images of their princes on them; to which they offered incense, as they did to their Gods^f; and many times also while they were yet living.

3. A third cause of idolatry was *an* ^g *immoderate love of immortality in man*, who studied to attain to

a Vid. Euseb. Lactant Clem. August Plat. Cic. b Sap. xiv. 14. c Jerem. ii. 13 d Diodor. lib 17. Plutarch, in Lyfand. e Val. Max. l. 8. c. ult. Cic. de rep. apud Aug 3. de civ. cap. 15. f Athen. lib. 6. Deipnosoph. cap 6. de Demetrio Poliorcete Sueton in Julio, c. 76. & 84. g Pontan. l. 1 c. de Saturn.

it, by leaving effigies of themselves behind them; imagining that their names would be still preserved from the power of death and time, so long as they lived in brass, or, as it were, breathed in living statues of marble after their funerals.

4. ^h *A preposterous desire of perpetuating the memories of excellent and useful men to future ages*, was the fourth cause of idolatry. ⁱ For, to make the memory of such men eternal, and their names immortal, they made them Gods, or rather called them so.

P. But who was the first contriver and asserter of false Gods?

M. ^k Ninus, the first king of the Assyrians, was, as it is reported; who, to render the name of his father Belus, or Nimrod, immortal, worshipped him with divine honours after his death.

P. When and in what manner do they say that happened?

M. I will tell you. When Ninus had conquered many nations far and near, and built the city called, after his name, Nineveh; he in a public assembly of the Babylonians, extolled his father Belus, the founder of the city and empire of Babylon, beyond all measure, as his manner was: and represented him not only worthy of perpetual honour among all posterity, but of an immortality also among the Gods above: then he exhibited a statue of him that was curiously and neatly made, to which he commanded them to pay the same reverence that they would have given to Belus alive; and, appointing it to be a common sanctuary to the miserable, he ordained, that if at any time an offender should fly to this statue, it should not be lawful to force him away from thence to punishment

A 2

Thi.

^h Thucyd. l. 7. Plutarch. Apophth. Lacan. 4. Cic. 1. de nat. Deor. 1. Sap. 14, 15. ⁱ Vid. Annal. Salian, anno 2000. ^k Hier. in Ezech. & in Oseam.

This privilege easily procured so great a veneration to the dead prince, that he was thought more than a man; and therefore was created a God, and called *Jupiter*; or, as others write, *Saturn* of Babylon; where a most magnificent temple was erected to him by his son, and dedicated, with variety of sacrifices, in the two-thousandth year of the world, which was the last year but one of the life of Noah. And from thence, as from a pestilential head, the sacrilegious plague of idols passed, by a kind of contagion, into other nations, and dispersed itself every where about.

P. What! did all other nations of the world worship Belus?

M. All indeed did not worship Belus: but, after this beginning of idolatry, several nations formed to themselves several gods; receiving into that number not only mortal and dead men, but brutes also; and, which is a greater wonder, even the most mean and pitiful inanimate things. For it is evident, from the authority of innumerable writers, that the Africans worshipped the heavens as a God; the Persians adored fire, water, and the winds; the Libyans, the sun and moon; the Thebans, sheep and weasels; the Babylonians of Memphis, a whale; the inhabitants of Mendes, a goat; the Thessalians, storks; the Syro-Phœnicians, doves; the Egyptians, dogs, cats, crocodiles, and hawks; nay, leeks, onions, and garlic. Which most senseless folly¹ Juvenal wittily exposes.

P. But certainly the ancient inhabitants and wise citizens of Rome did not so sottishly receive those images of vain Gods, as those barbarous nations did, to whom they were superior,
not

¹ *O sanctas gentes quibus hæc nascuntur in hortis numina.*

Religious nations sure, and bless'd abodes,
Where ev'ry orchard is o'er-run with Gods.

Juv. lib. v. ver. 59.

not in arms only and humanity, but in wit and judgment.

M. You are mistaken, Sir, for they exceeded even those barbarians in this sort of folly.

P. Say you so?

M. Indeed. For they reckoned among their Gods, and adored, not only beasts and things void of all sense; but, which is far greater madness, they worshipped also murderers, adulterers, thieves, drunkards, robbers, and such like pests of mankind.

P. How many and what kinds of Gods did the Romans worship?

M. It is scarce possible to recount them; when, besides their own country Gods and family Gods, all strange Gods that came to the city were made free of it. Whence it came to pass, in time, that, when they saw their precincts too narrow to contain so many, necessity forced them to send their Gods into colonies, as they did their men. But these things which I cursorily tell you, you will see more conveniently and pleasantly by and by, with your own eyes, when you come into this Pantheon with me; where we are now at the door. Let us enter.

CHAP. II.

The Entrance into the PANTHEON. A Distribution of the Gods into several Classes.

P. **G**OOD God! what a crowd of dead deities is here, if all these are deities whose figures I see painted and described upon the walls!

M. This is the smallest part of them. For the very walls of the city, although it be so large, much less the walls of this temple, cannot contain even their titles.

P. Were all these Gods of the same order and dignity?

M. By no means. But as the Roman People were distributed into three ranks; namely, of ^m senators or noblemen, knights or gentlemen, plebeians or citizens; as also into ⁿ noble, new-raised, and ignoble, (of which the new-raised were those who did not receive their nobility from their ancestors but obtained it themselves by their own virtue) so the Roman Gods were divided, as it were, into three classes.

The first class is of ^o Superior Gods; for the people paid to them a higher degree of worship because they imagined that these Gods were more eminently employed in the government of the world. These were called also ^p *Select*; because they had always had the title of *Celestial Gods*, and were famous and eminent above others of extraordinary authority and renown. Twelve of them were styled ^q *Consentes*; because, in affairs of great importance, Jupiter admitted them into his council. The images of these were fixed in the Forum at Rome: Six of them were males, and six females commonly, without other additions, called the *Twelve Gods*; and whose names Ennius comprise in a ^r distich.

These twelve Gods were believed to preside over the twelve months; to each of them was allotted

^m Patricii, Equites, & Plebeii. ⁿ Nobiles, Novi, & Ignobiles. *Cic. pro Muran.* ^o Dii majorum gentium. ^p Selecti. ^q Consentes, quasi Consentientes. *Senec. l. 2. Quæst. Nat.* *Lucian. dial. de Deorum concil. Plaut. in Epidico.*

^r Juno, Vesta, Minerva, Ceres, Diana, Venus, Mars, Mercurius, Neptunus, Jupiter, Vulcanus, Apollo.

Dempster, Paralip. ad c. 3.

In posteriore hoc versu alii legunt Jovis, non Jupiter; & melius, meo judicio: olim enim Jovis, in nominativo dicebatur, elisionis metri gratia, ultima littera. *Rosin. Antiq. lib. 2,*

allotted a month: January to Juno, February to Neptune, March to Minerva, April to Venus, May to Apollo, June to Mercury, July to Jupiter, August to Ceres, September to Vulcan, October to Mars, November to Diana, December to Vesta.

^s They likewise presided over the twelve celestial signs. And if to these twelve *Dii Consentes* you add the eight following, Janus, Saturnus, Genius, Sol, Pluto, Bacchus, Tellus, and Luna, you will have twenty, that is, all the select Gods.

The second class contains the Gods of lower rank and dignity, who were styled *Dii Minorum Gentium*; because they shine with a less degree of glory, and have been placed among the Gods, as ^t Tully says, *by their own merits*. Whence they are called also ^u *Adscriptitii*, ^v *Minuscularii*, ^x *Putatitii*, and ^y *Indigetes*; because now they wanted nothing; or because, being translated from this earth into heaven, they conversed with the Gods; or being fixed, as it were, to certain places committed peculiarly to their care, they dwelt in them to perform the duty entrusted to them ^z. Thus Æneas was made a God by his mother Venus, in the manner described by Ovid ^a.

The Gods of the third and lower class, are
A. 4. some-

^s *Manilii. Astron. l. 2.* ^t *De Natura Deorum, l. 2.* ^u *Var. apud August.* ^x *Lucian. dial de Deor. conc.* ^y *Indigetes quod nullius rei indigerent, quod in diis agerent, vel quod in iis (sc. locis) degerent.* ^z *Serv. in 12 Æn.* ^a *Liv. l. 1.*

- ^a “ Lustratum genitrix divino corpus odore
“ Unxit, & ambrosia cum dulci nectare mixta
“ Contigit os, fecitque Deum, quem turba Quirini
“ Nuncupat indigetem, temploque, arisque recepit.”

His mother then his body purify'd,
Anoints with sacred odours, and his lips
In nectar mingled with ambrosia dips;
So deify'd; which Indiges Rome calls,
Honour'd with altars, shrines, and festivals.

Metam. l. 14.

sometimes called ^b *Minuti*, *Vesci*, and *Miscellanei*; but more usually ^c *Semones*, whose merits were not sufficient to gain them a place among the celestial Gods; yet their virtues were such, that the people thought them superior to mortal men. They were called ^d *Patellarii*, from certain small ^e dishes, in which the ancients offered to the Gods their sacrifices; of which ^f Ovid makes mention.

To these we ought to adjoin the Gods called ^g *Novensiles*, which the Sabines brought to Rome by the command of king Tatius; and which were so named, as some say, because they ^h were latest of all reckoned among the Gods; or because they were ⁱ presidents over the changes, by which the things of this world subsist. Circius believes them to have been the *Strange Gods of conquered nations*; whereof the numbers were so vast, that it was thought fit to call them all in general ^k *Nonvensiles*, lest they should forget any of them. And, lastly, to this class also must we refer those Gods and Goddesses by whose help and means, as ^l Tully says, men are advanced to heaven, and obtain a place among the Gods; of which sort are the principal Virtues, as we shall particularly shew in its proper place.

CHAP.

^b Horat. l. 3. carm. ^c *Semones* vulgo dicebantur quasi *Seminomines*, antiqui enim *hominem* dicebant *hemonem*. Ap. Guther. l. 1. cap. 4. de jur. man. Lips. l. 2. ant. lect. 2. 18. ^d Plautus in Cist. ^e Fulgent. Placid. ad Chalcid.

^f *Fert missos Vestæ pura patella cibos.*

Ovid. Fast. l. 6.

To Vesta's deity with humble mess,

In cleanly dish serv'd up, they now address.

^g Liv. l. 8. Varro de Lingua Lat. ^h Quod novissimi omnium inter Deos numerati sint. ⁱ Novitatum praesides, quod omnia novitate content aut redintegrentur. Apud Gyrall. Synt. 1. ^k Arnob. 3. adv. Gentes. ^l De Nat. Deor. l. 2.

CHAP. III.

A View of the Pantheon. A more commodious Division of the Gods.

P. I Cast my eyes very curiously every where about me, and yet I do not see the three classes of the Gods which you have just now described.

M. Because there is made here another and more convenient division of them, which we will follow also, if you please, in our discourse.

P. How can I deny myself that most useful pleasure which I shall reap from your conversation?

M. You see that the three classes which I mentioned to you are here divided into six, and painted upon the several parts of the Pantheon. 1. You see the celestial Gods and Goddesses upon an arch. 2. The terrestrial, upon the wall on the right-hand. 3. The marine and river Gods, upon the wall of the left. 4. The Infernal, on the lower apartment by the pavement. 5. The Minuti, or Semones, and Miscellanei, before you. 6. The Adscriptitii and Indigetes, behind you. Our discourse shall likewise consist of six parts; in each of which I shall lay before you whatsoever I have found most remarkable amongst the best authors upon this subject, if so be you can bear with my talkativeness.

P. Sir, you jest when you call it talkativeness: Can any discourse be more pleasant to me?

M. Then, since it pleases you, let us sit down together a while: and since the place is free from all company, we will take a deliberate view of the whole army of Gods, and inspect them one after another; beginning, as is fit, with the Celestial,

and so with Jove, according to the direction of the poet^m.

CHAP. IV.

SECT. I. *Of the Celestial Deities.* JUPITER. *His Image.*

M. THE Gods commonly called the *Celestial* are these that follow: Jupiter, Apollo, Mars, Mercury, and Bacchus. The *Celestial* Goddeffes are Juno, Vesta, Minerva or Pallas, Venus, Luna, and Bellona. We will begin with Jupiter, the king of them all.

P. Where is Jupiter?

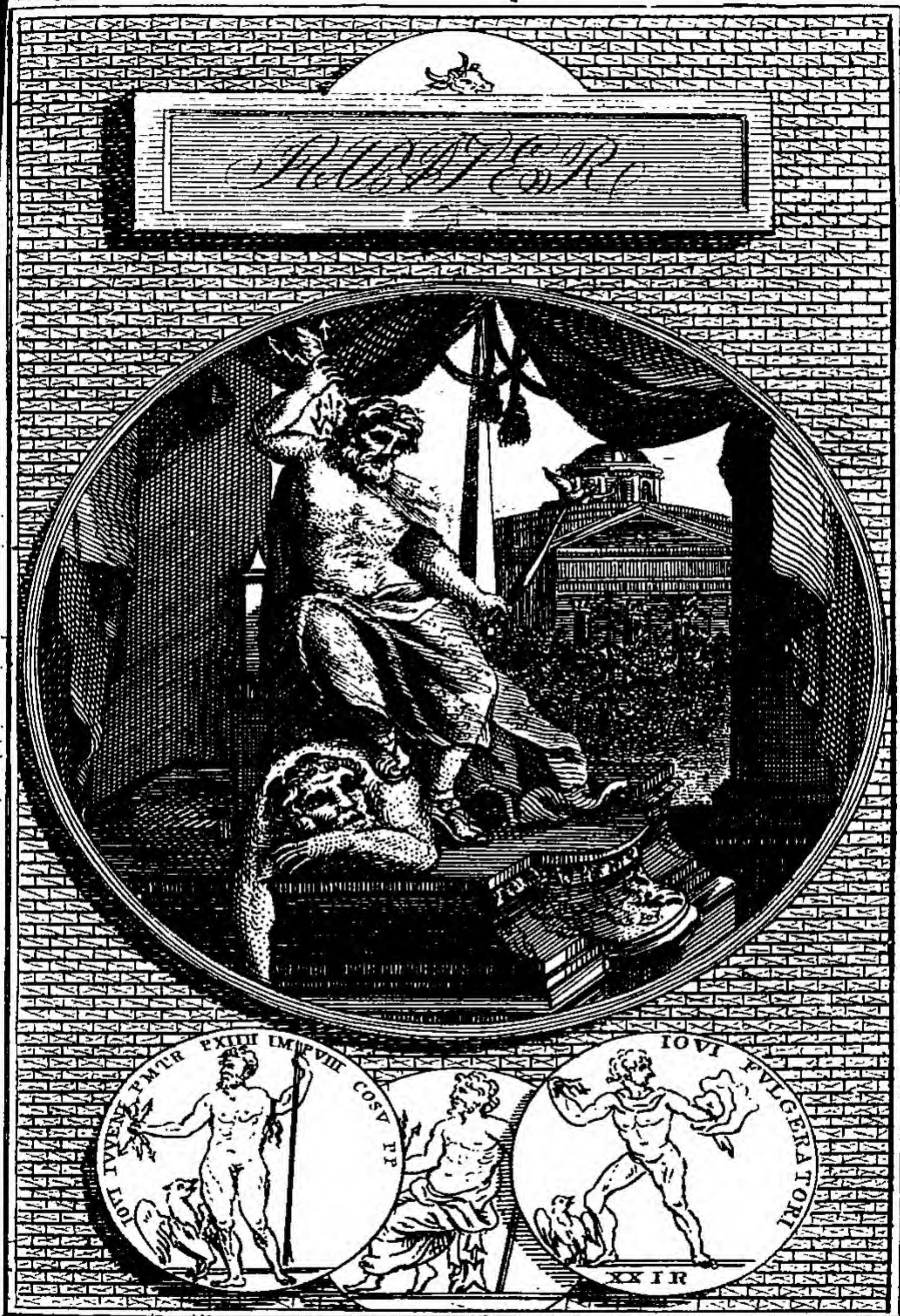
M. Look up to the arch. You may easily know him by his habit. He is ⁿ *the father of Gods and king of men*, whom you see sitting on a throne of ivory and gold, under a rich canopy, with a beard, holding thunder in his right-hand, which he brandishes against the giants at his feet, whom he formerly conquered. His sceptre, they say, is made of cypress, which is a symbol of the eternity of his empire, because that wood is free from corruption^o. On his sceptre sits an eagle, either because he was brought up by it^p, or heretofore an eagle, resting upon his head, portended his reign; or because in his wars with the giants^q, an eagle brought him his thunder, and thence received the title of *Jupiter's Armour-bearer*^r. He wears golden shoes, and an embroidered cloak, adorned with various flowers and figures of animals; which
Dionysius

^m *Ab Jove principium musæ: Jovis omnia plena.*

From the great father of the Gods above

My muse begins; for all is full of Jove. *Virg. Eclog. 3.*

ⁿ Divum pater atque hominum rex. *Virg. Æn. 1.* Pausan. in Eliace. Lucian de Sacrif. ^o Apud Laert. l. 8. ^p Maro. ap. Nat. Com. ^q Serv. in *Æn. 1.* ^r Jovis Armiger. *Vir. Æn. 5.*



Dionysius the tyrant, as is said, took from him in Sicily, and giving him a woollen cloak instead of it, said, ^s That *that would be more convenient for him in all seasons, since it was warmer in the winter, and much lighter in the summer.* Yet let it not seem a wonder to you, if by chance you should see him in another place in another dress: for he is wont to be decked in several fashions, according to the various names he assumes, and according to the diversity of the people amongst whom he is worshipped. Particularly you will smile when you see him among the ^t Lacedæmonians without ears; whereas the Cretans are so liberal to him in this particular, that they give him four. So much for the figure of Jupiter. For if it were my design to speak of his statue, I should repeat here what ^u Verrius says, *that his face upon holidays ought to be painted with vermilion*; as the statues of the rest of the Gods also used to be smeared with ointments, and adorned with garlands, according to an observation of Plautus ^x.

P. Was the power of darting thunder and lightning in the hands of Jupiter only?

M. The ^y Hetrurians teach us, that this power was committed to nine Gods; but to which of them it does not plainly appear. Some, besides Jupiter, mention Vulcan and Minerva; where the phrase, *Minervales manubiæ*, signifies thunder, (as the books of those ancient Hetrusci called strokes of thunder *manubias*), because the noxious constellation of Minerva is the cause of tempests in the vernal equinox. ^z Others say, that thunder was also attributed to Juno, to Mars, and to the South-wind; and they reckon up several kinds of thunders; *Fulmina^a, Peremptalia, Pestifera,*

A 6
Popularia,

^s Cicero de Nat. Deor. l. 3. ^t Plut. de Osir. & Isid. ^u Ap. Guthier. de Jur. Man. Plin. l. 33. cap. 7. ^x In Asinar. ^y Plin. l. 2. c. 51. Serv. 1. & 2. Æn. ^z Serv. 8. Æn. ^a Plin. l. 2. c. 43. 51. 52. Amm. Marcel. l. 2.

Popularia, Perversa, Renovativa, Ostentatoria, Clara, Familiaria, Bruta, Consiliaria. But the Romans commonly took notice of no more than two; the ^b *Diurnal* thunder, which they attributed to Jupiter; and the ^c *Nocturnal*, which they attributed to Summanus, or Pluto. Now let us go on to Jupiter's birth.

SECT. II. *Jupiter's descent and education.*

P. **W**HO were Jupiter's parents?

M. One answer will not fully satisfy this one question, since there is not one Jupiter, but many, who are sprung from different families. ^d *Those who are skilled in the Heathen mythology reckon up three Jupiters; of which the first and second were born in Arcadia. The father of the one was Æther, from whom Proserpine and Liber are said to be born. The father of the other was Cælus; he is said to have begot Minerva. The third was a Cretan, the Son of Saturn, whose tomb is yet extant in the isle of Crete^e. But Varro reckoned up three hundred Jupiters^f: and others reckon almost an innumerable company of them; for there was hardly any nation which did not worship a Jupiter of their own, and suppose him to be born among themselves. But of all these, the most famous Jupiter, according to the general opinion, is he whose mother was Ops, and whose father was Saturn; to whom therefore all that the poets fabulously wrote about the other Jupiters, is usually ascribed.*

P. Where and by whom was this Jupiter educated?

M. He was educated where he was born, that is, upon the mountain Ida in Crete; but by whom, the variety of opinions is wonderful^g. For some affirm,

^b Κεραυνοβολία νυκτερική, κεραυνοβολία ἡμερική.

^c Ex Guther. de jur. Man. lib. 1. c. 3. ^d Tully de Nat. Deor. l. 3. ^e Apud August. de Civit. ^f Euseb. Cæs. l. 2. præp. Evang. ^g Vid. Nat. Com. in Jove.

affirm; that he was educated by the Curetes and Corybantes, some say by the nymphs; and some by Amalthæa, the daughter of Meliffus king of Crete. Others, on the contrary, have recorded, that the bees fed him with honey. Others, that a goat gave him milk. Not a few say that he was nourished by doves; some by an eagle; many by a bear. And further, it is the opinion of some concerning the aforesaid Amalthæa, that she was not the daughter of Meliffus, as we now mentioned; but the very goat which suckled Jupiter, whose ^h horn, it is said, he gave afterwards to his nurses; with this admirable privilege, that whosoever possessed it, should immediately obtain every thing that he desired. They add besides, that after this goat was dead, Jupiter took her skin and made a shield of it, with which he singly combated the giants; whence that shield was called *Ægis*ⁱ, from a Greek word which signifies a *she-goat*; which at last he restored to life again, and, giving her a new skin, placed her amongst the celestial constellations.

SECT. III. *Exploits of Jupiter.*

P. **W**HEN Jupiter was grown a man, what did he perform worthy of memory?

M. He overcame in war the Giants and the Titans, (of whom we shall say more when we speak of Saturn); and also delivered his father Saturn from imprisonment; but afterwards deposed him from the throne, and banished him, because he formed a conspiracy against him; and then divided the paternal inheritance with his two brothers, Neptune and Pluto; as more largely will be shewn in its proper place, when we speak of each of them apart. In fine, he so assisted and obliged all mankind by the great favours he did,

^h Cornu Amalthææ. ⁱ Ἀπὸ τῆς αἰγός.

did, that he not only thence obtained the name of ^k *Jupiter*, but he was advanced also to divine honours, and was esteemed *the common father both of Gods and men*. Amongst some of his most illustrious actions, we ought to remember the story of Lycaon. For, when Jupiter had heard a report concerning the wickedness and great impiety of men, it is said, that he descended from heaven to the earth, to know the real truth of it ; and that, being come into the house of Lycaon, king of Arcadia, where he declared himself to be a God, whilst others were preparing sacrifices for him, Lycaon derided him : Nor did he stop here ; he added an abominable wickedness to his contempt ; and being desirous to try whether Jupiter was a God as he pretended, he kills one of his domestic servants, and roasts and boils the flesh of him, and sets it on the table as a banquet for Jupiter ; who, abhorring the wretch's barbarity, ^l fired the palace with lightning, and turned Lycaon into a wolf.

P. Are there no exploits of his ?

M. Yes, indeed^m ; but they are very lewd and dishonourable : I am almost ashamed to mention them. For, was there any kind of lewdness of which he was not guilty, or any mark of infamy that is not branded upon his name ? I will only mention a few actions of this sort among many.

1. In the shape of a crowⁿ, he ruined his sister Juno, who was born at the same birth with him, deluding her with promises of marriage : And how many women does that pretence delude even now ?

2. He violated the chastity of Danæ, the daughter of Acrisius, king of the Argives, though her father had shut her up in a tower, because the oracle had foretold that he should be slain by his grandson :

^k *Jupiter*, quasi juvenis pater. Cic. 2. de Nat. Deor. 1 Ovid. Met. l. 1. ^m Apollon. 4. Argon, ⁿ Dorothe. 2. Metam.

grandson: For, changing himself into a ° shower of gold, he slid down through the roofs and tiles of the place into the lady's lap. And, indeed, what place is there so fortified and guarded into which love cannot find a passage? Is there any heart so hard and stubborn, that money cannot soften it? What way is not safe, what passage is not open, what undertaking is impossible^p, to a God who turns himself into money to make a purchase?

3. He corrupted ^q Leda, the wife of Tendarus king of Laconia, in the similitude of a swan: Thus a fair out-side often veils the foulest temper, and is a beautiful cover to a most deformed mind.

4. He abused ^r Antiope, the wife of Lycus, king of Thebes, in the likeness of a satyr.

5. He defiled ^s Alcmena, the wife of Amphytrion, in her husband's absence, in the likeness of Amphytrion himself.

6. He inflamed ^t Ægina, the daughter of Æso-phus, king of Bœotia, with love in the similitude of fire, (a lively representation of his crime), and robbed her of her chastity.

7. He deflowered ^u Clytoris, a virgin of Thes-salia, a great beauty, by turning himself into, what? O ridiculous! into an ant. And many times, indeed, it happens, that great mischiefs arise from very small beginnings..

8. He debauched ^x Calistho, the daughter of Ly-caon, king of Arcadia, counterfeiting, which is very strange, the modesty and countenance of Diana. And yet he did not protect her from the disgrace that afterwards followed.. For as she began to grow big, and washed herself in the fountain with Diana and the other nymphs, her fault was discovered, and herself shamefully turned away

o Ovid. 4. Met. p Converso in pretium Deo Horat. 3. carm.
q Arat. in phœnom. r Ovid. 6. Metam. s Idem ibid. t Idem
ibid. u Arnob. ap. Gyr. x Bocat. lib. 5. de Gen. Deorum,
cap. 49,

away by Diana first, then changed by Juno into a bear. But why do I say shamefully? when her disgrace was taken away by Jupiter, who advanced this bear into heaven, and made it a constellation, which by the Latins is called *Ursa Major*, and by the Greeks, [*Εὐριν*] *Helice*.

9. He sent an ^y eagle to snatch away the pretty boy Ganymede the son of Tros, as he hunted upon the mountain Ida. Or rather he himself, being changed into an eagle, took him in his claws, and carried him up to heaven. He offered the same violence to Asteria, the daughter of Coeus, a young lady of the greatest modesty, to whom ^z he appeared in the shape of an eagle; and when he had ravished her, he carried her away in his talons.

10. He undid ^a Europa, the daughter of Agenor, king of Phœnicia, in the form of a beautiful white bull, and carried her into Crete with him. See how many several beasts a man resembles, who has once put off his modesty! And by how many various fables this one truth is represented, that the very Gods, by practice of impure lust, become brutes! The bull, in reality, was the ship upon which a bull was painted, in which Europa was carried away. In like manner, the horse Pegasus that was painted upon Bellerephon's ship, and the ram which was painted on that of Phryxus and Helle, created ample matter of fiction for the poets. But to return to our fable: Agenor immediately ordered ^b his son Cadmus to travel, and search every where for his sister Europa; which he did, but could nowhere find her. Cadmus dared not to return without her, because ^c, by a sentence not less unjust to

^y Virg. 5. *Æn.* Ovid. *Metam.* 10. ^z Fulgent. *Flan.* ^a Ovid. *Metam.* ^b Ovid. 3. *Metam.*

^c Cum pater ignarus Cadmo perquirere raptam
Imperat, & poenani, si non invenerit, addit
Exilium, facto pius & sceleratus eodem. *Id. ib.*

to him than kind to his sister, his father had banished him for ever unless he found her. Wherefore he built the city of Thebes, not far from the mountain Parnassus : and whereas it happened that his companions that were with him were devoured by a certain serpent whilst they went abroad to fetch water, he, to avenge their death, slew that serpent; whose teeth he took out, and, by the advice of Minerva, sowed them in the ground ; and suddenly a harvest of armed soldiers sprouted up, who quarrelling among themselves, with the same speed that they grew up, mowed one another down again, excepting five only, by whom that country was afterward peopled. At length Cadmus and his wife Hermione, or Harmonia, after much experience and many proofs of the inconstancy of fortune, were changed into serpents. He is said to^d have invented sixteen of the letters of the Greek alphabet : $\alpha, \beta, \gamma, \delta, \epsilon, \iota, \kappa, \lambda, \mu, \nu, \omicron, \omega, \rho, \sigma, \tau, \upsilon$, which in the time of the judges of Israel, he brought out of Phœnicia into Greece; two hundred and fifty years after this, Palamedes added four more letters, namely, ξ, θ, ϕ, χ , in the time of the siege of Troy : (although some affirm that Epicharmus invented the letters θ , and χ): and, six hundred and fifty years after the siege of Troy, Cimonides invented the other four letters, namely, $\eta, \omega, \zeta, \psi$. Cadmus is also said to have taught the manner of writing in prose ; and that he was the first among the Greeks who consecrated statues to the honour of the Gods.

Now the historical meaning of the fable, perhaps, is this^e : Cadmus was in truth king of Sidon, by

Bid Cadmus trace and find the ravish'd fair,
Or hope no more to breath Phœnician air.
Both just and wicked in the same design;
The care was pious, but too great the fine.

^d Pl. 5. c. 29. Cæs. 39. 24. ^e Bochart. 2. p. Geogr. c. 9.

by nation a Kadmonite, as his name intimates: the number of those mentioned by Moses^e. Which Kadmonites were the same with the^f Hivites, who possessed the mountain Hermon, and were thence also called *Hermonici*: And so it came to pass, that the wife of Cadmus had the name of *Hermonia* or *Herminia*, from the same mountain. And why it said, that Cadmus's companions were converted into serpents, unless because the word *hevæus* in the Syriac language signifies a *serpent*? Moreover another word, of a double signification in the same language, occasioned the fable, that armed soldiers sprouted from the teeth of the serpent: For the same word signifies both *serpents teeth* and *brass spears*, with which^h Cadmus first armed his soldiers in Greece, being indeed the inventor of brass; inasmuch that the ore, of which brass is made, is from him even now called *Cadmia*. As to the five soldiers, which are said to survive all the rest of their brethren, who sprouted up out of the teeth of the serpent, the same Syriac word signifiesⁱ *five* and also a *man ready for battle*, according as it is differently pronounced.

SECT. IV. Names of Jupiter.

P. **H**OW many names has Jupiter?

M. They can hardly be numbered, for many were the names which he obtained, either from the places where he lived or was worshipped, or from the things that he did. The most remarkable I will here set down alphabetically.

The Greeks called him^k *Ammon* or *Hammon*, which name signifies *sandy*. He obtained this name first in Libya, where he was worshipped under the figure of a ram; because, when Bacchus

was

^e Gen. 15. 19. ^f Idem cum Hevæis, Bochart ibid. ^g Hygin. c. 2. 4. ^h Plin. l. 34. c. 1. 10. ⁱ Bochartus ut supra
^k Arenarius *Ἀμμων* ab *Arena*, Plut. in *Osir.* V. Curt. l. 4.

was athirst in the fabulous deserts of Arabia, and implored the assistance of Jupiter, Jupiter appeared in the form of a ram, opened a fountain with his foot, and discovered it to him. But others give this reason, because Jupiter in war wore a helmet whose crest was a ram's head.

The Babylonians and Assyrians, whom he governed, called him ^l *Belus*, who was the impious author of idolatry; and because of the uncertainty of his descent, they believed that he had neither father nor mother; and therefore he was thought the first of all Gods: In different places and languages he was afterwards called *Beel*, *Baal*, *Beelphegor*, *Beelzebub*, and *Belzemen*.

Jupiter was called ^m *Capitolinus*, from the Capitoline hill, upon the top whereof he had the first temple that ever was built at Rome; which Tarquin the elder first vowed to build, Tarquin the Proud built, and Horatius the consul dedicated. He was besides, called *Tarpeius*, from the Tarpeian rock, on which this temple was built. He was also styled ⁿ *Optimus Maximus*, from his power and willingness to profit all men.

He is also called ^o *Custos*. There is in Nero's coins an image of him sitting on his throne, which bears in its right-hand thunder, and in its left a spear, with this inscription, *Jupiter Custos*.

Anciently, in some forms of oaths, he was commonly called ^p *Diespiter*, the father of light; as we shall farther remark presently under the word *Lapis*;

^l Berof. l. 4. Eusebius, l. i. præp. Evang. Hier. i. in Oream.

^m O Capitoline, quem, propter beneficia, populus Romanus Optimum, propter vim, Maximum appellavit. Tull. de Nat. Deorum i.

ⁿ Plin. Liv. Plut. Tacit 19.

^o Apul. de mundo. Senec. 2, qu. nat.

^p Quasi diei pater. Var. de Lingua Latina.

Lapis; and to the same purpose he was by the Cre-
tans ^q called directly *Dies*.

The title of *Dodonæus* was given him from the
city Dodona in Chaonia, which was so called from
Dodona a nymph of the sea. Near to which
city there was a grove sacred to Jupiter, plant-
ed with oaks, and famous, because in it was the
most ancient oracle of all Greece. Two doves
delivered responses there to those who consulted
it. Or, as others use to say^r, the leaves of the
oaks themselves became vocal, and gave forth
oracles.

He was named ^s *Elicius*, because the prayers of
men may bring him down from heaven.

The name *Feretrius* is given him, because^t he
finishes his enemies, or because he is the ^u giver of
peace; for when a peace was made, the sceptre,
by which the ambassadors swore, and the flint-
stone on which they confirmed their agreement,
were fetched out of his temple: or, lastly, because
after they had overcome their enemies, they ^v car-
ried the grand spoil, (*spolia opima*) to his temple.
Romulus first presented such spoils to Jupiter, af-
ter he had slain Acron king of Cænina; and Cor-
nelius Gallus offered the same spoils after he had
conquered Tolumnius king of Hetruria; and
thirdly, M. Marcellus, when he had vanquished
Viri-

q Macrobius in Saturn. ap. Bochart. in Geogr.

r Alex. ab Alex. c. 2.

s Quod cælo præcibus eliciatur: sic Ovid. Fast. 3.

Eliciunt cælo te, Jupiter; unde Minores

Nunc quoque te celebrant, Eliciumque vocant.

Jove can't resist the just man's cries,

They bring him down e'en from the skies;

Hence he's Elicius call'd.

t A feriendo, quod hostes feriat.

u Vel a ferenda pace.

Fast. v Vel a ferendis spoliis opimis in ejus templum. Plut.

in Rom. Dion. 2.

iridomarus king of the Gauls, as we read in ^x Vir-
gil. Those spoils were called *opima*, which one
general took from the other in battle.

Fulminator; or ^y *Ceraunius*, in Greek *Κεραυνιος*, is
Jupiter's title, from hurling thunder, which is
thought to be his proper office, if we believe the
poets.

In Lycia they worshipped him under the ^a name
Grægus, *Γραψιος*, [*Grapsios*] and *Genitor*.

In Ægium, about the sea-coasts, he is said to have
had a temple with the name of ^b *Homogynus*.

At Præneste he was called *Imperator*. ^c There
was a most famous statue of him there, afterwards
translated to Rome.

He was called *Latialis*, ^d because he was wor-
shipped in Latium, a country of Italy; whence the
Latin festivals are denominated, to which all
those cities of Italy resorted who desired to be par-
takers of the solemnity, and brought to Jupiter
several oblations; particularly a bull was sacrific-
ed at that time, in the common name of them all,
whereof every one took a part.

The name *Lapis*, or, as others write, *Lapideus*,
was given him by the Romans, who believed, that
an oath ^f made in the name of Jupiter Lapis was
the most solemn of all oaths. And it is derived
either from the stone which was presented to Sa-
turn

^x Tertiaque arma Patri suspendet capta Quirino.

And the third spoils shall grace Feretrian Jove. Æn. 6.
^y Serv. ibid.

^z Horat. 3. Carm. and Virgil Æn. 1.

— O qui res hominumque Deumque
Æternis regis imperiis, & fulmine terres.

O King of Gods and men, whose awful hand
Disperfes thunder on the seas and land;
Dispensing all with absolute command.

^a Lycophron. ^b Virg. l. 1. & 4. Æn.

^c Pausan, & Hesych. Liv. 6.

^d Cic. pro Milone, 86. Dion. l. 4.

^e Latinæ Feriæ. ^f Juramentum per Jovem Lapidem omnia
sanctissimum, Cic. 7. Epist. 12.

turn by his wife Ops, who said it was Jupiter; in which sense ^g Eusebius says, that Lapis reigned in Crete; or from the flint-stone which, in making bargains, the swearer held in his hand, and said “If knowingly I deceive, so let Diespiter, saving the city and the capitol, cast me away from all that’s good, as I cast away this stone^h;” whereupon he threw the stone away. The Romans had another form, not unlike to this, of making bargains; which it will not be amiss to mention here:ⁱ “If with evil intention I at any time deceive, upon that day O Jupiter, so strike thou me, as I shall this day strike this swine; and so much the more strike thou, as thou art the more able and skilful to do it:” whereupon he struck down the swine.

In the language of the people of Campania, he is called *Lucetius*, from *lux*; and among the Latins^k, *Diespiter*, from *dies*. Which names are given to Jupiter, ^l because he cheers and comforts us with the light of the day as much as with life itself; or because he was believed to be the cause of light^m.

The people of Elis used to celebrate him by the title of ⁿ *Wartius*.

He was also called ^o *Muscarius*, because he drove away the flies: for when Hercules’s religious exercises were interrupted by a multitude of flies, he thereupon offered a sacrifice to Jupiter; which being finished, all the flies flew away.

H

^g In Chron.

^h Si sciens fallo, me Diespiter, salva urbe, arceque, bonis ex-
ciat, ut ego hunc lapidem. Fest. ap. I. il.

ⁱ Si dolo malo aliquando fallam, tu illo die, Jupiter, me sic feri-
rito, ut ego hunc porcum hodie feriam; tantoque magis ferio
quanto magis potes, pollesque. Liv. l. i.

^k Serv. 9. Æn.

^l Quod nos die ac luce quasi vita ipsa afficeret ac juvaret. Au-
Gel.

^m Festus. ⁿ Ἀψίος Zeus, Jupiter pugnax. Plut. in Pyrrho-
^o Ἀπμυίος, muscarum abactor. Pausan. 5. Eliac.

He was named *Nicephorus* ^p, that is, *carrying victory*; and by the oracle of Jupiter *Nicephorus* the Emperor Adrian was told, that he should be promoted to the empire. Livy often mentions him; and many coins are extant, in which is the image of Jupiter bearing victory in his hand.

He was called also ^q *Opitulus*, or *Opitulator*, the *helper*, and *Centipeda*, from his stability, because those things stand secure and firm which have many feet. He was called *Stabilitor* and *Tigellus*, because he supports the world. *Almus* also and *Alumnus*, because he cherishes all things; and *Lutinus*, from *luna*, which signifies the *nipple*, by which he nourishes animals.

He is also named *Olympius* ^r, from *Olympus*, the name of the master who taught him, and of the heaven wherein he resides; or of a city which stood near the mountain Olympus, and was anciently celebrated far and near, because there a temple was dedicated to Jupiter, and games solemnized every five years ^s. To this Jupiter Olympius, the first cup was sacrificed in their festivals.

When the Gauls besieged the Capitol, an altar was erected to Jupiter ^t *pistor*; because he put it into the minds of the Romans to make loaves of bread, and throw them into the Gauls tents, whereupon the siege was raised.

The Athenians erected a statue to him, and worshipped it upon the mountain Hymettus, giving him in that place the title of ^u *Pluvius*. This title is mentioned by ^v Tibullus.

Prædator

^p *Nικηφόρος*, i. e. *Victoriam gestans*. *Ælium Spart.* in *Adrianæ* vita.

^q *Quasi opis lator*. *Fest.* Aug. 7. de *Civit.*

^r *Pausan.* Art. & *Eliac.* Liv. l. 4. dec. 4.

^s *Pollux*

^t *A pinfendo*, *Ovid.* 6. *Fast.* *Lact.* l. 12. Liv. l. 5.

^u *Thurnut.* in *Jovin.*

^v *Arida nec Pluvio supplicat herba Jovi.*

Nor the parch'd grass for rain to Jove doth call.

Prædator was also his name; not because he protected robbers, but because, out of all the booty taken from the enemy, one part was due to him. For when the Romans went to war, they used to devote to the Gods a part of the spoil that they should get; and for that reason there was a temple at Rome dedicated to Jupiter *Prædator*.

He was called *Quirinus*, as appears by *Virgil* when he speaks of the name *Feretrius*.

Rex and *Regnator* are his common titles in ² *Virgil*, *Homer*, and *Ennius*.

Jupiter is also called *Stator*^a; which title he first had from *Romulus*, on this occasion: When *Romulus* was fighting with the *Sabines*, his soldiers began to fly; whereupon *Romulus*, as ^b *Livy* relates, thus prayed to Jupiter, “O thou father of the Gods, and mankind, at this place at least drive back the enemy, take away the fear of the Romans, and stop their dishonourable flight; and I vow to build a temple to thee upon the same place, that shall bear the name of *Jupiter Stator*, for a monument to posterity, that it was from thy immediate assistance that Rome received its preservation.” After this prayer the soldiers stopped, and returning again to the battle, obtained the victory: whereupon *Romulus* consecrated a temple to *Jupiter Stator*.

The Greeks called him Σωτηρ [*Soter*], *Servator*, the *Saviour*, because he delivered them from the *Medes*.

x *Serv.* 5. *Æn.*

y Note x. in page 21.

z *Divum Pater atque hominum Rex.* *Vir. Æn.* 1. & 10.
The father of the Gods, and king of men.

Summi Regnator Olympi. *Æn.* 7.

Ruler of the highest heaven.

a *A stando vel sistendo.*

b *Tu pater Deum hominumque, hinc saltem arce hostem, di me terrorem Romanis, fugamque scedam siste. Hic ego tibi templum Statori Jovi, quod monumentum sit posteris tua præsentis ope servatam Urbem esse, voveo.* *Liv.* 1. 1.

c *Strabo*, 1. 9. *Arrian*, 8. de *Gest. Alex.*

Medes. *Conservator* also was his title, as appears from divers of Dioclesian's coins, in which his effigy stands with thunder brandished in his right hand, and a spear in his left; with this inscription, *Conservatori*. In others, instead of thunder, he holds forth a little image of Victory, with this inscription, *Jovi conservatori orbis*, "To Jupiter, the conservator of the world."

The Augurs called^d him *Tonans* and *Fulgens*. And the emperor Augustus dedicated a temple to him so called; wherein was a statue of Jupiter, to which a little bell was fastened^e. He is also called *Brontaios* [*Brontaios*] by Orpheus; and by Aupeleus *Tonitrualis*, the thunderer: and an inscription is to be seen upon a stone at Rome, *Jovi Brontonti*.

g *Trioculus* τριόφθαλμος [*Triophthalmos*], was also an epithet given him by the Grecians, who thought that he had three eyes; with one of which he observed the affairs of heaven, with another the affairs of the earth, and with the third he viewed the sea-affairs. There was a statue of him of this kind in Priamus's palace at Troy; which, besides the two usual eyes, had a third in the forehead.

h *Vejovis* or *Vejupiter*, and *Vedius* that is *Little Jupiter*, was his title when he was described without his thunder, viewing angrily short spears which he held in his hand: the Romans accounted him a fatal and noxious deity; and therefore they worshipped him only that he might not hurt them.

Agrippa dedicated a pantheon to *Jupiter Ultor*, the *Avenger*, at Rome, according toⁱ Pliny.

He was likewise called^k *Xenias* or *Hospitalis*, *Hospitable*; because he was thought the author of the laws and customs concerning hospitality.

B

Whence

d Cic. de Nat. l. 1. e Dio. l. 5. f Ap. Lil. Gyr. Synt. 2. p. 82. g Pausan. ap. eundem. h Cic. de Nat. Decor. 5. Ovid. in fast. l. 5. i Plin. 36. 15. k Serv. in 1. Æn. pro Deiot. Plut. qæ. Rom. Demost. Or. de legation.

Whence the Greeks call presents given to strangers *Xenia*, as the Latins call them *Lautia*.

Zeus ^l [*Zeus*] is the proper name of Jupiter, because he gives life to animals.

SECT. V. *The signification of the fable, and what is understood by the name of Jupiter.*

P. **Y**OU have told me the dreams of the poets about Jupiter; now, pray Sir, let me know what the historians and mythologists affirm concerning him.

M. Very willingly. ^m Jupiter was king of Crete, and, according to Eusebius, cotemporary with the patriarch Abraham. This Jupiter deposed his father, and afterwards divided by lot the kingdom with his two brothers Neptune and Pluto. And, because the eastern part of the country was by lot given to Jupiter, the western to Pluto, and the maritime parts to Neptune; they took occasion from hence to feign, that Jupiter was the God and king of the heavens, Neptune of the sea, and Pluto of hell. Nay, Jupiter's name was so honoured by posterity, that all kings and princes were from him called *Joves*, and the queens *Junones*, from *Juno* the wife of Jupiter.

Concerning the mythologists, or the interpreters of fables, I shall only make this observation. There is in these kind of things such a vast diversity of opinions among them; and, which is yet worse, the accounts that many of them give are so vague and trifling, so incongruous to the very fable which they pretend to explain, that I think it better to write nothing from them, than to trouble the reader with those things that will not probably satisfy him; which, when I cannot effect, I will pass the business over in silence, and leave

^l Ἀπο τῆς ζωῆς Phurnut. de Jove.

^m Apud Salian. in Ann. & Epitome Tursellini.

leave it to every one's discretion to devise his own interpretations. For it is better that he himself should be the author of his own mistake, than to be led into it by another; because a slip is more tolerable and easy when we ourselves fall down, than when others violently push us down at unawares: yet, whenever the place requires that I must give my exposition of these fables, in order to discover some meaning that is not repugnant to common sense, I will not be wanting in my duty. By the present fable, I may justify my words; for observe only, how various are mens opinions concerning the signification of the name *Jupiter*, and you may guess at the rest.

The natural philosophers many times think that ⁿ Heaven is meant by the name of Jupiter; whence many authors express the thunder and lightning, which come from heaven, by these phrases: *Jove tonante. fulgente, &c.* and in this sense ^o Virgil used the word *Olympus*.

^p Others imagined that the air, and the things that are therein contained, as thunder, lightning, rain, meteors, and the like, are signified by the same name. In which sense ^q Horace is to be understood, when he says *sub Jove*, that is, in the open air.

Some, on the contrary, call the air *Juno*, and the fire *Jupiter*; by which the air being warmed becomes fit for the generation of things. ^r Others again call the sky *Jupiter*, and the earth *Juno*, because out of the earth all things spring; which

B 2

Virgil

ⁿ Cic. de Nat. Deor. 2.

^o *Panditur interea domus omnipotentis Olympi.*

Mean while the gates of heaven unfold. *Æn.* 10.

^p Theocr. Ecl. 4

^q *Jacet sub Jove frigido; id est. sub Dio, ὑπὸ τοῦ Διὸς.* Hor. Od. 1.

^r Lucret. l. 1.

Virgil has elegantly expressed in the second book of his *Georgics* ^s.

^t Euripides thought so, when he said, that the sky ought to be called *summus Deus*, “the great God.”

^u Plato’s opinion was different; for he thought that the sun was Jupiter: and ^v Homer, together with the aforesaid Euripides, thinks that he is fate; which fate is, according to ^x Tully’s definition, “The cause from all eternity why such things as “ were already past were done; and why such things “ as are doing at present be as they are; and why “ such things as are to follow hereafter shall follow “ accordingly.” In short, others by Jupiter understand the ^y soul of the world; which is diffused not only through all human bodies, but likewise through all the parts of the universe, as ^z Virgil poetically describes it.

I do not regard the moral signification of the fable; that would be an endless labour, and is no part of our present business. It is free, as I said above, for every

^s “Tum pater omnipotens facundis imbribus aether

“Conjugis in gremium lætæ descendit, & omnes

“Magnus alit, magno commissus corpore, foetus.”

For then th’ Almighty Jove descends, and pours
Into his buxom bride his fruitful show’rs.

And, mixing his large limbs with her’s, he feeds
Her births with kindly juice, and fosters teeming seeds.

^t Apud Cic. de Nat.

^u In Phæd.

^v Odyss. 24.

^x *Æterna rerum causa, cur ea quæ præterierint facta sint: & ea, quæ instant, fiant; & ea, quæ consequentur, futura sint.* Cic. I. de Divinat.

^y Arat. init. Astron.

^z “Cælum ac terras, camposque liquentes,

“Lucentemque globum lunæ, Titanique astra,

“Spiritus ille alit, totamque insula per artus

“Mens agitat molem, & magno se corpore miscet.”

—The heaven and earth’s compacted frame,
And flowing waters, and the starry frame,
And both the radiant lights, one common soul
Inspires, and feeds, and animates the whole.

This active mind, infus’d through all the space,
Unites and ming’cs with the mighty mass.

Æn. 6.

AD L. L. L.



every one to think what he pleases, and, according to the proverb, to abound in his own sense.

CHAP. V.

SECT. I. APOLLO. *His Image.*

P. BUT what is that ^a beardless youth with long hair, so comely and graceful, who wears a laurel crown, and shines in garments embroidered with gold, with a bow and arrows in one hand and a harp in the other?

M. It is the image of Apollo, ^b who is at other times described holding a shield in one hand, and the Graces in the other. And, because he has a threefold power, in heaven, where he is called *Sol*; in earth, where he is named *Liber Pater*; and in hell, where he is styled *Apollo*; he is usually painted with these three things, a harp, a shield, and arrows. The harp shews that he bears rule in heaven, where all things are full of harmony: the shield describes his office in earth, where he gives health and safety to terrestrial creatures; his arrows shew his authority in hell; for he sends whomsoever he strikes with them into hell.

Sometimes he is painted with a crow and a hawk flying over his head; a wolf and a laurel-tree on one side, and a swan and a cock on the other; and under his feet grasshoppers creeping. The crow is sacred to him, because he foretells the weather, and shews the different changes of it by the clearness or hoarseness of his voice. The swan is likewise endued with divination; ^c because, foreseeing his happiness in death, he dies with singing and

B 3

^a Horat. ad Callimach. ^b Porphy. de sole. ^c Cygni non sine causa Apollini dicati sunt, quod ab eo divinationem habere videntur, quia praevidentes quid in morte boni sit, cum cantu & voluptate moriuntur. Tull. Quæst. Tusc. I.

and pleasure. The wolf is not unacceptable to him, not only because he spared his flock when he was a shepherd, but because the furiousness of heat is expressed by him; and the perspicuity and sharpness of his eyes most fitly represent the foresight of prophecy. The laurel tree is of a very hot nature, always flourishing, and conducing to divination and poetic raptures; and the leaves of it put under the pillow, was said to produce two dreams. The hawk has eyes as bright as the sun; the cock foretells his rising; and the grasshoppers so entirely depend on him, that they owe their rise and subsistence to his heat and influence.

SECT. II. *Descent of Apollo.*

P. **W**HAT family was Apollo born of?

M. You shall know after you have first heard how many Apollos there were.

P. How many?

M. Four. The first and most ancient of them was born of Vulcan; the second was a Cretan, a son of one of the Corybantes; the third was born of Jupiter and Latona; the fourth was born in Arcadia, called by the Arcadians *Nomias*.^d “But though,” as Cicero says, “there were so many Apollos, yet all the rest of them are seldom mentioned; and all that they did is ascribed to one of them only, namely, to him that was born of Jupiter and Latona.”

P. In what place was Apollo the son of Latona born?

M. I will tell you more than you ask; they say the thing was thus: Latona, the daughter of Cœus the Titan, conceived twins by Jupiter; Juno, incensed at it, sent the serpent Python against her; and

^d Atque cum tot Apollines fuerint, reliqui omnes silentur omnesque res aliorum gestæ ad unum Apollinem, Jovis & Latonæ filium, referuntur. Cic. 3. de Nat. Deor.

and Latona, to escape the serpent, ^e fled into the island of Delos ; where she brought forth Apollo and Diana at the same birth.

SECT. III. *Actions of Apollo.*

P. **B**Y what means was Apollo advanced to the highest degree of honour and worship ?

M. By these four especially : By the invention of physick, music, poetry, and rhetoric, which is ascribed to him ; and therefore he is supposed to preside over the muses. It is said, that he taught the arts of foretelling events, and shooting with arrows ; when therefore he had benefited mankind infinitely by these favours, they worshipped him as a God. ^f Hear how gloriously he himself repeats his accomplishments of mind and nature, where he magnifies himself to the flying nymph whom he passionately loved.

P. What memorable things did he perform ?

M. Many, but especially these :

B 4

1. He

^e Hesiod.

^f ————“ Nescis, temeraria, nescis

“ Quem fugias, idecque fugis——

“ Jupiter est genitor. Per me quod eritque, fuitque,

“ Estque patet. Per me concordant carmina nervis ;

“ Certa quidem nostra, est nostra tamen una sagitta

“ Certior, in vacuo quæ vulnera pectore fecit.

“ Inventum Medicina meum est. Opiferque per orbem

“ Dicor. & Herbarum est subjecta potentia nobis.”

Stop thy rash flight, stay lovely nymph, 'tis I ;

No common wretch, no barb'rous enemy.

Great Jove's my father. I alone declare

What things past, present, and what future are.

By me the untaught rustic sweetly sings,

I softest notes compose to sounding strings.

My shafts strike sure ; but one, alas ! was found

A surer, my unpractis'd heart to wound.

Physic's divine invention's all my own,

And I a helper through the world am known :

All herbs I thoroughly know, and all their use ;

Their healing virtues, and their baneful juice.

Ovid. Metam. 1.

1. He destroyed all the Cyclops, the forgers of Jupiter's thunder-bolts, with his arrows, to revenge the death of Æsculapius his son, whom Jupiter had killed with thunder, because by the help of his physic he revived the dead. ^g Wherefore, for this act Apollo was cast down from heaven, and deprived of his divinity, exposed to the calamities of the world, and commanded to live in banishment upon the earth: In this distress ^h he was compelled by want to look after Admetus's cattle; where, tired with pleasure, to pass away his time, it is said; that he first invented and formed a harp. After this, Mercury got an opportunity to drive away a few of the cattle of his herd by stealth; for which, while Apollo complained and threatened to punish him, unless he brought the same cattle back again, his harp was also stolen from him by Mercury ⁱ; so that he could not forbear turning his anger into laughter.

2. He raised the walls of the city of Troy, by the music of the harp alone; if we may believe the ^k poet.

Some say ^l that there was a stone upon which Apollo only laid down his harp, and the stone, by the touch of it, became so melodious, that whenever it was struck with another stone, it sounded like a harp.

3. By misfortune he killed Hyacinthus, a pretty and ingenious boy that he loved. For, whilst Hyacinthus and he were playing together at quoits, Zephyrus was enraged because Apollo was better beloved

^g Lucian. Dial. Mort.

^h Pausan. in Eliac.

ⁱ Hor. 1. Carin.

^k "Ilion aspicias, firmataque turribus altis

"Mœnia, Apollinææ structa canore lyræ."

Ovid. Epist. Parid.

Troy you shall see, and walls divine admire;
Built by the music of Apollo's lyre.

^l Pausan. in Attic.

beloved by Hyacinthus than himself; and having an opportunity of revenge, he puffed the quoit that Apollo cast, against Hyacinthus's head, by which blow he fell down dead; whereupon Apollo caused the blood of the youth that was spilt upon the earth, to produce flowers called *violets*, as Ovid^m finely expresses it.

Besides, he was passionately in love with Cyparissus, another very pretty boy; who, when he had unfortunately killed a fine deer, which he exceedingly loved and had brought up from its birth, was so melancholy for his misfortune, that he constantly bewailed the loss of his deer, and refused all comfort. Apollo, because before his death he had begged of the Gods that his mourning might be made perpetual, in pity changed him into a cypress tree, the branches of which were always used at funerals.

4. He fell violently in love with the virgin Daphne, so famous for her modesty. When he pursued her, while she fled to secure her chastity from the violence of his passion, she was changed into a laurel, the most chaste of trees, which is never corrupted with the violence of heat or cold,

B 5

but

m " Ecce, cruor qui fusus humo signaverat herbas,

" Desinit esse cruor, Tyrioque nitentior ostro

" Flos oritur, formamque capit, quam lilia; si non

" Purpureus color his, argenteus esset in illis."

Behold the blood which late the grass had dy'd,

Was now no blood, from whence a flower full blown,

Far brighter than the Tyrian scarlet shone,

Which seem'd the same, or did resemble right

A lily, changing but the red to white.

Ovid. Met. 12.

n ——— munusque supremum

" Hoc petit a superis, ut tempore luceat omni.

" Ingenuit tristisque Deus, lugebere nobis,

" Lugebique alios, aderisque dolentibus, inquit."

Implores that he may never cease to mourn:

When Phœbus sighing, I for thee will mourn,

Mourn thou for others, hearst thou still adorn.

Ovid. Met. 10.

but remains always flourishing, always pure^o. There is a story about this virgin tree, which better deserves our admiration than our belief. A certain painter was about to draw the picture of Apollo upon a table made of laurel wood; and it is said, ^p that the laurel would not suffer the colours to stick to it, as though the dead wood was sensible, and did abhor the picture of the impure deity, no less than if Daphne herself was within.

5. He courted also a long time the nymph Bolina, but never could gain her; for she chose rather to throw herself into the river and be drowned, than yield to his lascivious flames. Nor did her invincible modesty lose its reward. She gained to herself an immortality by dying so; and, sacrificing her life in the defence of her virginity, she not only overcame Apollo, but the very powers of death. She became immortal.

6. Leucothoe, the daughter of Orchamus king of Babylon, was not so tenacious of her chastity; for she yielded at last to Apollo's desires. ^q Her father could not bear this disgrace brought on his family, and therefore buried her alive. ^r Apollo was greatly grieved at this; and though he could not

^o Liban. in Progymn.

^p Pausan. l. 7.

^q ————— "desodit alte

"Crudus homo, tumulumque super gravis addit arenæ."

Interr'd her lovely body in the earth,

And on it rais'd a tomb of heavy sand,

Whose pond'rous weight her rising might withstand.

^r "Nectare odorato sparsit corpusque locumque,

"Multaque conquestus, tanges tamen æthera dixit.

"Protinus inbutum cœlesti nectare corpus

"Delituit, terramque suo madefecit odore;

"Virgaque per glebas, sensim radicibus ædis,

"Thurea surrexit, tumulumque cacumine rupit."

He mourn'd her loss, and sprinkled all her hearse

With balmy nectar and more precious tears.

Then said, Since fate does here our joys defer,

not bring her again to life, he poured nectar upon the dead body, and thereby turned it into a tree that drops frankincense. These amours of Leucothoe and Apollo had been discovered to her father by her sister Clytie, whom Apollo formerly loved, but now deserted; which she seeing, pined away, with her eyes continually looking up to the sun, and at last was changed into a ^s flower called *Sun-flower*, or *Heliotrope*.

7. Apollo was challenged in music by Marsyas a proud musician; and when he had overcome him, ^t Apollo slayed him, because he had dared to contend with him, and afterwards converted him into the river of the same name in Phrygia.

8. But Midas king of Phrygia, having foolishly determined the victory to the God Pan, when Apollo and he sang together, ^u Apollo stretched his ears to the length and shape of asses ears. Midas endeavoured to hide his disgrace as well as he could by his hair: But however, since it was impossible to conceal it from his barber, he earnestly begged the man, and prevailed with him by great promises, not to divulge what he saw to any person. But the barber was not able to contain so wonderful a secret longer; wherefore ^w he went

B 6.

and

Thou shalt ascend to heav'n, and bless me there:

Her body straight, embalm'd with heav'nly art,

Did a sweet odour to the ground impart,

And from the grave a beauteous tree arise,

That cheers the gods with pleasing sacrifice.

Ov. Met. 4.

^s Ovid. Metam. 4.

^t Ovid. Fast. 6.

^u ———“ partem damnatur in unam;

“ Induiturque aures lente gradientis aselli.”

Punish'd in the offending part, he bears

Upon his scull a flow-pac'd ass's ears.

Met. l. 6.

^w ———“ secedit humumque

“ Effodit, & domini qualis conspexerit aures,

“ Voce refert parva.”

Metam. l. 15.

He dug a hole; and in it, whispering, said,

What monstrous ears sprout from king Midas head!

and dug a hole, and putting his mouth to it, whispered these words, *King Midas has ass's ears*; then filling up the ditch with the earth again, he went away: but, O wonderful and strange! the reeds that grew out of that ditch, if they were moved by the least blast of wind, did utter the very same words which the barber had buried in it; to wit, *King Midas has the ears of an ass* ^x.

SECT. IV. Names of Apollo.

AS the Latins call him *Sol*, because there is but one sun, so some think the Greeks gave him the name *Apollo* ^y for the same reason: though ^z others think that he is called *Apollo*, either because he drives away diseases, or because he darts vigorously his rays.

He is called ^a *Cynthius*, from the mountain Cynthus, in the island of Delos; from whence Diana also is called *Cynthia*.

And he is named *Delius* from the same island, because he was born there. Or, as ^b some say, because Apollo (who is the sun), by his light makes all things manifest; for which reason he is called ^c *Phœneus*.

He is named *Delphinus*; ^d because he killed the serpent Python, called *Delphis*; or else, because when Castilius, a Cretan, carried men to the plantations, Apollo guided him in the shape of a dolphin.

His title *Delphicus* comes from the city Delphi in Bœotia,

^x Aurea asininas habet rex Midas.

^y Ab *α* particula privativa, & πολλοι, quemadmodum Sol, quod sit solus, Chrysip. apud Gyr. ^z Synt. γ. p. 219. απο της απαλλαγης νοσους, ab abigendis morbis, vel απο της παλλειν της ακτινας.

^a Varr. de Ling. Lat. Plut. apud Phurnut.

^b solus cuncta facit ηλα, i. e. manifesta. ^c Απο της φαεινης αποπαρει, Macrob. & Phurnut. ^d Pausan. in Attic.

Æotia, which city is said to be the ^e *navel of the earth*; because when Jupiter at one time had sent for two eagles, the one from the east and the other from the west, they met together by equal flights exactly at this place. ^f Here Apollo had the most famous temple in the world, in which ^g he uttered the oracles to those who consulted him; but he received them first from Jupiter. They say, that this famous oracle became dumb at the birth of our Saviour; and when Augustus, who was a great votary of Apollo, desired to know the reason of its silence, the oracle answered ^h him, That in Judea a child was born who was the supreme God, and had commanded him to depart, and return no more answers.

Apollo was likewise called ⁱ *Didymus*; which word in Greek signifies *twins*, by which are meant the two great luminaries of heaven, the sun and the moon, which alternately enlighten the world by day and night.

He was called ^k *Nomius*, which signifies either a shepherd, because he fed the cattle of Admetus, or because the sun, as it were, feeds all things that the earth generates, by his heat and influence. Or perhaps this title may signify ^l *lawgiver*; and was given him because he made very severe laws when he was king of Arcadia.

He

^e Pausan. ομφαλὸς τῆς γῆς; i. e. umbilicus terræ.

^f Phurnut. lactant. ^g Æscul in sacerdot.

^h *Me puer Hebrews, divos Deus ipse gubernans,*

Celere sede jubet, tristisque recessu sub orcum;

Aris ergo dehinc nostris sedesit Casar.

An Hebrew child, whom the bless'd Gods adore,

Has bid me leave these shrines, and pack to hell,

So that of oracles I've now no more:

Away then from our altar, and farewell.

ⁱ A verbo διδυμοί, gemelli, Macrobi. apud Gyr. synt. 7. p. 23.

^k *Νομῖος, i. e. Pastor* quæ pavit Admeti gregem, vel quod quasi pascat omnia, Phurnut Macrobi.

^l *Νομῖος, Lex*; Macrobi. Cic. de Nat. Deor. 3.

He is called *Pæan*, either from ^m allaying sorrows, or from his exact skill in hunting; wherefore he is armed with arrows. And we know that the sun strikes us, and often hurts us, with his rays, as with so many darts. By this name *Pæan*, his mother Latona, and the spectators of the combat, encouraged Apollo, when he fought with the serpent Python, crying frequently, ⁿ *Strike him, Pæan, with thy darts.* By the same name the diseased invoke his aid, crying, ^o *Heal us, Pæan.* And hence the custom came, that not only all hymns in the praise of Apollo were called *Pæans*, but also, in all songs of triumph, in the celebration of all victories, men cried out, *Io Pæan.* After this manner, the airy and wanton lover in ^p Ovid acts his triumph too. And from this invocation Apollo himself was called *Pæon*.

He is called ^q *Phœbus*, from the great swiftness of his motion, or from his method of healing by purging; since by the help of physic, which was Apollo's invention, the bodies of mankind are purged and cured.

He was named *Pythius*, not only from the serpent Python which he killed, but likewise from ^r asking and consulting: for none among the Gods was more consulted, or delivered more responses, or spake more oracles, than he; especially in the temple which he had at Delphi, to which all sorts of nations resorted; so that it was called *the oracle of*

^m *Ἡ παρὰ τὸ παύειν τὰς ἀνίας*, a sedando molestias, vel *παρὰ τὸ πῦρ*, a feriendo. Festus. ⁿ *Ἰὲ πᾶν*; jace vel immitte, Pæan; nempe tela in feram. ^o *Ἰὲ πᾶν*, medere Pæan.

^p *Dicite Io Pæan, & Io, bis dicite, Pæan!*

Decidit in casses præda petita meos.

Sing *Io Pæan* twice, twice *Io* say:

My toils are pitch'd, and I have caught my prey.

Ovid de Arte Amand. l. 2.

^q *Ἀπὸ τοῦ φοίταν*, quod vi feratur; vel *αὐ φοίβαν*, purgo. Lil Gyr. Synt. 7. p. 222. ^r *Ἀφω τὰ πυνδαριστά*, ab interrogando vel consulendo, Hygin. in fab. c. 50.

of all the earth^s. The oracles were given out by a young virgin, till one was debauched: whereupon a law was made, that a very ancient woman should give the answers, in the dress of a young maid, who was therefore called *Pythia*, from *Pythias*, one of Apollo's names; and sometimes *Phæbas*; from *Phœbus*, another of them. But as to the manner that the woman understood the God's mind, mens opinions differ. Tully supposes, that some vapours exhaled out of the earth, and affected the brain much, and raised in it a power of divination^t.

P. What was the *tripos* on which the Pythian lady sat?

M. Some say, that it was a table with three feet, on which she placed herself when she designed to give forth oracles; and because it was covered with the skin of the serpent *Python*, they call it also by the name of *Cortina*.^u But others say, that it was a vessel in which she was plunged before she prophesied; or rather, that it was a golden vessel furnished with ears, and supported by three feet, whence it was called *tripos*; and on this the lady sat down. It happened that this *tripos* was lost in the sea, and afterwards taken up in the nets of fishermen, who mightily contended amongst themselves who should have it; the Pythian priestesses, being asked, gave answer, that it ought to be sent to the wisest man of all Greece. Whereupon it was carried to *Thales* of Miletus; who sent it to *Bias*, as to a wiser person. *Bias* referred it to another, and that other referred it to a fourth; till, after it had been sent backward and forward to all the wise men, it returned again to *Thales*; who dedicated it to Apollo at Delphes.

P. Who

^s Cic. pro Font. Diodor. i. Stat. Thebaid. Vide Orig. adv. Cels. l. 7. ^t Cic. i. de Divin. 14. apud Lil. Gyr. ^u Plot. in Solon.

P. Who were the wise men of Greece?

M. These seven, to whose names I adjoin the places of their nativity; *Thales* of *Miletus*, *Solon* of *Athens*, *Xibilo* of *Lacedæmon*, *Pittacus* of *Mytilene*, *Bias* of *Friene*, *Cleobulus* of *Lindi*, and *Periander* of *Corinth*. I will add some remarkable things concerning some of them.

Thales was reckoned amongst the wise men, because he was believed to be the first that brought geometry into Greece. He first observed the courses of the times, the motion of the winds, the nature of thunder, and the motions of the sun and the stars. Being asked what he thought the most difficult thing in the world? he answered, *To know one's self*; which perhaps was the occasion of the advice written on the front of *Apollo's* temple, to those that were about to enter, * *Know thyself*, for there are very few that know themselves.

When *Solon* visited *Cræsus* the king of *Lydia*, the king shewed his vast treasures to him, and asked him whether he knew a man happier than he? "Yes," says *Solon*, "I know *Tellus*, a very poor but a very virtuous man at *Athens*, who lives in a little tenement there, and he is more happy than your majesty: For neither can these things make us happy which are subject to the changes of the times; nor is any one to be thought truly happy till he dies." ^y It is said, when king *Cræsus* was afterwards taken prisoner by *Cyrus*, and laid upon the pile to be burnt, he remembered the saying of *Solon*, and often repeated his name; so that *Cyrus* asked why he cried out, *Solon*, and who the God was whose assistance he begged;? *Cræsus* said, "I find now by experience that to be true which heretofore he said to me;" and so he told *Cyrus* the story; who, hearing it, was so touched with the sense of the

x Γνωθὶ σεαυτὸν *Nosce teipsum.* *Laert.*

y *Plutarch, Herodorus.*

the vicissitude of human affairs, that he preserved Cræsus from the fire, and ever after had him in great honour.

Chilo had this saying continually in his mouth, *Desire nothing too much.* Yet, when his son had got the victory at the Olympic games, the good man died with joy, and all Greece honoured his funeral.

Bias, a man no less famous for learning than nobility, preserved his citizens a long time: "And when at last," ^a says Tully, "his country Priene was taken, and the rest of the inhabitants, in their escape, carried away with them as much of their goods as they could;" one advised him to do the same: but he made answer, "^b It is what I do already: for all the things that are mine I carry with me." He often said, "^c That friends should remember to love one another so as persons who may sometimes hate one another."

Of the rest nothing extraordinary is reported.

SECT. V. *The signification of the Fable.* Apollo means the Sun.

EVERY one agrees, that by ^d *Apollo* the *sun* is to be understood: for the four chief properties ascribed to Apollo were the arts of prophesying, of healing, of darting, and of music; of all which we may find in the sun a lively representation and image. Was Apollo famous for his skill in prophesying and divination? and what is more agreeable to the nature of the sun, than by its light to dispel darkness, and to make manifest hidden and concealed truth? Was Apollo famous for his knowledge of medicine and his power of healing? Surely nothing in the world conduces more to the health

^z Ne quid nimium cupias, Plin. l. 7. c. 32. ^a De Amicitia.
^b Ego vero facio, nam omnia mea mecum porto. Val. Max. l. c. 2. ^c Amicos ita amare oporteret ut aliquando essent odiosi.
^d Cicero de Nat. Deor. 3.

health and preservation of all things than the sun's heat and warmth: And therefore those herbs and plants which are most exposed to its rays, are found to have most power and virtue. Thirdly, is Apollo skilful in darting or shooting? And are not the sun's rays like so many darts or arrows shot from his body to the earth? And, lastly, how well does Apollo's skill in music agree to the nature of the sun, which, being placed in the midst of the planets, makes with them a kind of harmony, and all together, by their uniform motion, make as it were, a concert of music? And because the sun is thus placed in the midst of the seven planets, the poets assert, that the instrument which Apollo plays on is a harp with seven strings.

Besides, from the things sacrificed to Apollo ^c, it appears that he was the sun: the first of which things was the olive, the fruit of which so loves the sun, that it cannot be nourished in places distant from it. 2. The laurel ^f, a tree of a hot nature, always flourishing, never old, and conducing not a little towards divination; and therefore the poets are crowned with laurel. 3. Among animals, swans ^g are offered to him; because, as was observed before, they have from Apollo a faculty of divination; for they, foreseeing their happiness in death, die singing and pleased. 4. Griffins also and crows were sacred to him for the same reason; and the hawk, which has eyes bright and piercing as the sun; the cock, which foretells his rising; and the grasshopper, a singing creature: Wherefore ^h, it was a custom among the Athenians to fasten golden grasshoppers to their hair in honour of Apollo.

And especially, if ⁱ we derive the name of *Lætona*, the mother of Apollo and Diana, from the Greek

^c Theocr. in Herc. ^f Acrius. ^g Cic. Tuscul. 1.

^h Thucyd. Schol. Arist. ⁱ Vid. Lil. Gyr. 1. in Apoll.

Greek *λανθάνω* [*lanthano* "to lie hid"], it will signify, that before the birth of Apollo and Diana, that is, before the production of the sun and moon, all things lay involved in darkness: From whence these glorious luminaries afterwards proceeded, as out of the womb of a mother.

But, notwithstanding all this, several poetical fables have relation only to the sun, and not to Apollo. And of those therefore it is necessary to treat apart.

CHAP. VI.

SECT. I. *The SUN. His Genealogy and Names.*

THIS glorious Sun, which illustrates all things with his light, is called *Sol*, as ^k Tully says, *either because he is the ONLY heavenly body that is of that magnitude; or because, when he rises, he puts out all the other heavenly bodies, and ONLY appears himself.* Although the poets have said that there were five Sols, and Tully reckons them up; yet whatever they delivered concerning each of them severally, they commonly apply to one, who was the son of Hyperion, and nephew to Æther, begotten of an unknown mother.

The Persians call the sun ^l *Mithra*, and, accounting him the greatest of their Gods, worship him in a cave. His statue bears the head of a lion, on which a turban, called *tiara*, is placed; and it is clothed with Persian attire, holding with both hands a mad bull by the horns. ^m Those that desired to become his priests, and understand his mysteries, did

^k Vel quia Solus ex omnibus sideribus tantus est; vel quia cum exortus est; obscuratis omnibus, Solus apparet. Cic. de Nat. Deorum, l. 2. & 3.

^l Hesych. & Lactant. Gram. apud Lil. Gyr.

^m Duris, 7. Hist. ap. Athen.

did first undergo a great many hardships, disgraces, stripes, colds, heats, and other torments, before they could attain to the honour of that employment. And, behold the holiness of their religion! it was not lawful for the kings of Persia to get drunk, but upon that day in which the sacrifices were offered to *Mithra*ⁿ.

The Egyptians called the sun ^o *Horus*; whence comes the name of those parts called *horæ*, *hours*, into which the sun divides the day. They represented his power by a sceptre, on the top of which an eye was placed; by which they signify that the sun sees every thing, and that all things are seen by his means.

These ^p *Horæ* were thought to be the daughters of Sol and Chronis, who early in the morning prepare the chariot and the horses for their father, and open the gates of the day.

SECT. II. *Actions of Sol.*

NO other actions of Sol are mentioned, but his debaucheries and love intrigues between him and his mistresses; whereby he obscured the honour of his name: The most remarkable of which are these that follow:

1. He lay with Venus in the island of Rhodes; when ^q it is said the heavens rained gold, and the earth clothed itself with roses and lilies; from whence the island was called ^r *Rhodus*. 2. Of Clymene he begat one son named *Phæton*, and several daughters. 3. Of Neæra, he begat Pasiphaë, and of Parce, Circe. To omit the rest of his brood, of more obscure note, according to my method, I shall say something of each of these; but first, (since I have mentioned Rhodes), I will speak a little

ⁿ Greg. Nazianz. Orat. I. in Jul. ^o Plut & Osir.

^p Homer, Iliad & Odyss. 4 Plutarch. Eoccat. l. 4. c. 4.

^q Pindar in Olymp. ^r Ἀπὸ τοῦ γόδῃς ἡ *Rosa*.

little of the Rhodian Colossus, which was one of the seven wonders of the world, and of the other six.

SECT. III. *The seven wonders of the world.*

P. **W**HAT were those seven wonders of the world?

M. They are these that follow.

1. The Colossus at Rhodes^s, a statue of the sun, seventy cubits high, placed across the mouth of the harbour; a man could not grasp his thumb with both his arms. Its thighs were stretched out to such a distance, that a large ship under sail might easily pass into the port between them. It was twelve years making, and cost three hundred talents^t. It stood fifty years, and at last was thrown down by an earthquake. And from this coloss the people of Rhodes were named *Colossenses*: and now every statue of unusual magnitude is called *colossus*.

2. The temple of Diana at Ephesus, was a work of the greatest magnificence, which the ancients prodigiously admired^u: two hundred and twenty years were spent in finishing it, though all Asia was employed. It was supported by one hundred and twenty-seven pillars sixty feet high, each of which was raised by as many kings. Of these pillars thirty-seven were engraven. The image of the Goddess was made of ebony, as we learn from history.

3. The mausoleum, or sepulchre of Mausoleus king of Caria^x, built by his queen Artemisia, of the purest marble; and yet the workmanship of it was much more valuable than the marble. It was, from north to south, sixty-three feet long, almost four hundred and eleven feet in compass, and

^s Plin. 34. c. 17.

^t A Rhodian talent is worth 322 l.

^u s. 4d. English money.

^u Plin. l. 7. c. 38. & l. 16. c. 40.

^x Plin. lib. 36. c. 5.

and twenty-five cubits (that is, about thirty-five feet) high; surrounded with thirty-six columns, that were beautified in a wonderful manner: and from this mausoleum all other sumptuous sepulchres are called by the same name.

4. A statue of Jupiter, in the temple of the city ^y Olympia, carved with the greatest art by Phidias, out of ivory, and made of a prodigious size.

5. The walls of the city of Babylon (which was the metropolis of Chaldea ^z), built by queen Semiramis, whose circumference was sixty miles, and their breadth fifty feet; so that six chariots might conveniently pass upon them in a row.

6. The ^a pyramids of Egypt; three of which, remarkable for their height, still remain. The first has a square basis, and is one hundred and forty-three feet long, and one thousand feet high: It is made of great stones, the least of them is thirty feet thick. Three hundred and sixty thousand men were employed in building it for the space of twenty years. The two other pyramids, which are somewhat smaller, attract the admiration of all spectators. In these pyramids, it is reported, the bodies of the kings of Egypt lie interred.

7. The royal palace of ^b Cyrus king of the Medes, made by Menon, with no less prodigality than art; for he cemented the stones with gold.

SECT. IV. *The children of the Sun.*

NOW let us turn our discourse again to Sol's children; the most famous of which was Phaëton, who gave the poets an excellent opportunity of shewing their ingenuity by the following action. Epaphus, one of the sons of Jupiter, quarrelled with
Phaëton,

^y Plin. l. 36. c. 3. ^z Idem. l. 6. c. 26. ^a Plin. l. 36. c. 13. ^b Calpin. V. Miraculum.

Phaeton, and said, that though he called himself the son of Apollo, he was not; and that his mother Clymene invented this pretence only to cover her adultery. This slander so provoked Phaeton, that, by his mother's advice, he went to the royal palace of the Sun, to bring from thence some indubitable marks of his nativity. The Sun received him, when he came, kindly, and owned him his son; and, to take away all occasion of doubting hereafter, he gave him liberty to ask any thing, swearing by the Stygian lake (which sort of oath none of the Gods dare violate), that he would not deny him. Hereupon Phaeton desired leave to govern his father's chariot for one day, which was the occasion of great grief to his father; who, foreseeing his son's ruin thereby, was very uneasy that he had obliged himself to grant a request so pernicious to his son; and therefore endeavoured to persuade him not to persist in his desire^b, telling him that he sought his own ruin, and was desirous of undertaking an employment above his ability, and which no mortal was capable to execute. Phaeton was not moved with the good advice of his father; but pressed him to keep his promise,

b ———“ *Temeraria dixit*

“ *Vox mea facta tua est Utinam promissa liceret*

“ *Non dare: Confiteor, solum hoc tibi, nate, negarem.*

“ *Dissuadere licet. Non est tua tua voluntas;*

“ *Magna petis, Phaeton, & quæ non viribus istis*

“ *Munera conveniunt, nec tam puerilibus annis.*

“ *Sors tua mortalis: non est mortale quod optas.”*

’Twas this alone I could refuse a son,

Else by’s own wish and my rash oath undone.

Thou to thy ruin my rash vow dost wreck:

O! would, could break promise! Thy request,

Poor hapless youth forego; retract it now,

Recall thy wish, and I can keep my vow.

Think, Phaeton, think o’er thy wild desires;

That work more years, and greater strength requires:

Confine thy thoughts to thy own humble fate;

What thou wouldst have, becomes no mortal state.

mise, and perform what he had sworn by the river Styx to do^c. In short, the father was forced to comply with his son's rashness; and therefore unwillingly granted what was not now in his power, after his oath, to deny; nevertheless, he directed him how to guide the horses, and especially he advised him to observe the middle path. Phaeton was transported with joy^d, mounted the chariot, and taking the reins, he began to drive the horses, which, finding him unable to govern them, ran away, and set on fire both the heavens and the earth. Jupiter, to put an end to the conflagration, struck him out of the chariot with thunder, and cast him headlong into the river Po. His sisters Phaëthusa, Lampetia, and Phœba, lamenting his death incessantly upon the banks of that river, were turned, by the pity of the Gods, into poplar-trees, from that time weeping amber instead of tears. A great fire that happened in Italy near the Po, in the time of king Phaeton, was the occasion of this fable; and the ambitious are taught hereby what event they ought to expect when they soar higher than they ought.

^c Circe, the most skilful of all forcereffes, poisoned her husband, a king of the Sarmatians; for which she was banished by her subjects, and flying

^c ———“*Diâis tamen ille repugnat,*

“*Propositumque premit, flagratque cupidine currus.*”

In vain to move his son the father aim'd;

He with ambition's hotter fire inflam'd,

His fire's irrevocable promise claim'd.

^d “*Occupat ille levem juvenili corpore currum,*

“*Statque super, manibusque datas contingere habenas*

“*Gaudet, & invito grates agit inde parenti.*”

Now Phaeton, by lofty hopes possess'd,

The burning seat with joyful vigour press'd;

With nimble hands the heavy reins he weigh'd,

And thanks unpleasing to his father paid.

Ovid. Metam. l. 2.

^c Ovid. Metam. 14.

ing into Italy, fixed her seat upon the promontory of Circaëum, where she fell in love with Glaucus, a sea-god, who at the same time loved Scylla: Circe turned her into a sea-monster, by poisoning the water in which she used to wash. She entertained Ulysses, who was driven thither by the violence of storms, with great civility, and restored his companions unto their former shapes; whom, according to her usual custom, she had changed into hogs, bears, wolves, and the like beasts. Ulysses was armed against her assaults, so that she set upon him in vain. It is said that she drew down the very stars from heaven: whence we are plainly informed, that voluptuousness (whercof Circe is the emblem) alters men into ravenous and filthy beasts; that even those who, with the lustre of their wit and virtue, shine in the world as stars in the firmament, when once they addict themselves to obscene pleasures, become obscure and inconsiderable, falling, as it were, headlong from the glory of heaven.

^f Pasiphae was the wife of Minos king of Crete. She fell in love with a bull, and obtained her desire by the assistance of Dædalus, who for that purpose inclosed her in a wooden cow. She brought forth a Minotaur, a monster, one part of which was like a man, the other like a bull^g. Now the occasion of this fable, they say, was this: Pasiphae loved a man whose name was Taurus, and had twins by him in Dædalus's house; one of whom was very like her husband Minos, and the other like its father. But however that is, the Minotaur was shut up in the labyrinth that Dædalus made by the order of king Minos. This labyrinth was a place diversified with very many windings and turnings, and cross paths running into one another.

C

ther.

^f Ovid. Metam. 14.^g Serv. ap. Boccac. l. 4.

ther. How this Minotaur was killed, and by whom, I shall shew particularly in its place in the history of Theseus. ^h Dædalus was an excellent artificer of Athens ; who first, as it is said, invented the axe, the saw, the plumb-line, the auger, and glue ; he also first contrived masts and yards for ships : Besides, he carved statues so admirably, that they not only seemed alive, but would never stand still in one place ; nay, would fly away unless they were chained. This Dædalus, together with Icarus his son, was shut up by Minos in the labyrinth which he had made, because he had assisted the amours of Pasiphae ; whereupon he made wings for himself and his son with wax and feathers of birds. Fastening these wings to his shoulders, he flew out of Crete into Sicily ; at which time Icarus, in his flight, neglected his father's advice, and observed not his due course, but out of a juvenile wantonness flew higher than he ought ; whereupon the wax was melted by the heat of the sun, and the wings broke in pieces ; and he fell into the sea, which is since, i according to Ovid, named the *Icarian Sea* from him.

To these *children of the sun* we may add his niece and his nephew Byblis and Caunus. Byblis was so much in love with Caunus, though he was her brother, that she employed all her charms to entice him to commit incest ; and when nothing would overcome his modesty, she followed him so long, that at last being quite oppressed with sorrow and labour, she sat down under a tree, and shed such a quantity of tears ^k, that she was converted into a fountain.

CHAP.

^h Ovid. *Metam.* l. 8. Pausan. in Attic.

ⁱ " Icarus Icaris nomina fecit aquis." Ovid. *Trist.* i.
Icarian seas from Icarus were call'd.

^k " Sic lachrymis consumpta suis Phœbeia Byblis

" Ver-

MERCURY



CHAP. VII.

SECT. I. MERCURY. *His Image and Birth.*

P. **W**HO is that young man^l, with a cheerful countenance, an honest look, and lively eyes; who is so fair without paint; having wings fixed to his hat and shoes, and a rod in his hand, which is winged, and bound about by two serpents?

M. It is the image of Mercury, as the Egyptians paint him; whose face is partly black and dark, and partly clear and bright; because sometimes he converses with the celestial, and sometimes with the infernal Gods. He wears winged shoes, (called *talaria*); wings are also fastened to his hat, called *petasus*; because, since he is the messenger of the Gods, he ought not only to run, but to fly.

P. Of what parents was he born?

M.^m His parents were Jupiter and Maia, the daughter of Atlas; and for that reason, perhaps, they used to offer sacrifices to him in the month of May. They say that Juno suckled him a while in his infancy; and once, while he sucked the milk very greedily, his mouth being full, it ran out of it upon the heavens; which made that white stream which they call ⁿ *the milky way*.

C 2

SECT.

"Vertitur in fontem, qui nunc quoque vallibus imis

"Nomen habet dominæ, nigraque sub ilice manat." Ov. Met.

Thus the Phœbean Byblis, spent in tears,

Becomes a living fountain, which yet bears

Her name, and, under a black oak that grows

In those rank vallies, plentifully flows.

Sandys.

^l Galen ap. Nat. Com. l. 5.

^m Hesiod. in Theogon. Hor.

Carm. l. 1.

ⁿ Via lactea quam Græci vocant Galaxiam,

απο το γαλακτος, a lacte. Macrobi. & Suidas.

SECT. II. *The Offices and Qualities of Mercury.*

P. **W**HAT were Mercury's offices and qualities?

M. He had many offices. 1. ° The first and chiefest of them was to carry the commands of Jupiter; whence he is commonly called *the messenger of the Gods*. 2. He swept the room where the Gods supped, and made the beds, and underwent many other the like servile employments. Hence he was stiled ^p *Camillus*, or *Casimillus*, that is, *an inferior servant of the Gods*; for anciently ^q all boys and girls under age were called *Camilli* and ^r *Camilla*: and the same name was afterwards given to the young men and maids, who ^s attended the priests at their sacrifices: though the people of Beotia ^t, instead of *Camillus*, say *Cadmillus*; perhaps from the Arabian word *Chodam*, *to serve*; or from the Phœnician word *Chadmel*, *God's servant*, or *minister sacr.* 3. ^u He attended upon dying persons, to unloose their souls from the chains of the body, and carry them to hell. He also revived and placed into new bodies those souls which had completed their full time in the Elysian fields. ^x Almost all which things Virgil comprises in seven verses.

His

-
- | | |
|--|--------------------|
| o Lucian dial. Maïæ et Mercurii | p Stat. Tullian 2. |
| de Vocab. rerum. | q Serv. in 12. Æn. |
| Dion. Halicarn. l. 2. Macrobian Saturn. 3. | r Pacuv. in Medea. |
| l. 1. c. 2. | s Bochart. Georg. |
| t Sophocles in Oedip. | u Hom. Odyss. 24. |
- x "Dixerat. Ille patris magni parere parabat
 "Imperio & primum pedibus ta'aria necit
 "Aurea, quæ subliment alis sive æquora supra
 "Seu terram rapido pariter cum flumine portant.
 "Tum Virgam capit; hac animas ille evocat Orco
 "Pallentes, alias sub tristia Tartara mittit:
 "Dat somnos, adimitque, & lumina morte resignat."
 Hermes obeys, with golden pinions binds
 His flying sect, and mounts the western winds:

And,

His remarkable qualities were likewise many. 1. They say, that he was the inventor of letters. This is certain, he excelled in eloquence and the art of speaking well; infomuch that the Greeks called him *Hermes*, from his skill ^y in *interpreting* or *explaining*; and therefore he is accounted ^z the God of the rhetoricians and orators. 2. He is reported to have been the inventor of contracts, weights, and measures; to have taught the arts of buying, selling, and trafficking; and to have received the name of *Mercury* from ^a his *understanding of merchandise*. Hence he is accounted the God of the merchants, and the God of gain; so that all unexpected gain and treasure that comes of a sudden, is from him called *ἑρμῆιον* or *ἑρμαῖον* (*Hermion* or *Hermaion*). 3. In the art of thieving ^b he certainly excelled all the sharpers that ever were or will be; for he is the very Prince and God of thieves. The very day on which he was born, he stole away some cattle from king Admetus's herd, although Apollo was keeper of them; who complained much of the theft, and bent his bow against him: but in the mean time, Mercury stole even his arrows from him. Whilst he was yet an infant, and entertained by Vulcan, he stole his tools from him. He took away by stealth Venus's girdle, while she embraced him, and Jupiter's sceptre:

C 3.

And, whether o'er the seas or earth he flies,
 With rapid force they bear him down the skies.
 But first he grasps, within his awful hand,
 The marks of sovereign pow'r, his magic wand:
 With this he draws the souls from hollow graves;
 With this he drives them down the Stygian waves;
 With this he seals in sleep the wakeful sight;
 And eyes, though clos'd in death, restores to light. *Vir. Æn. 4.*
^y Ἀπὸ τοῦ ἑρμηνεύειν, i. e. ab interpretando. ^z Tertul. l. de
 Coronis Festus, Fulgent. ^a A mercibus, vel a mercium cura,
 Philostrat. in Soph. 3. ^b Lucian. Dial. Apoll. & Vulk.

sceptre: He designed to steal the thunder too, but he was afraid lest it should burn him. 4. He was mightily skilful in making peace; and for that reason was sometimes painted with chains of gold flowing from his mouth, with which he linked together the minds of those that heard him. And he not only pacified mortal men, but also the immortal gods of heaven and hell; for, whenever they quarrelled among themselves, he composed their differences.

This appeasing faculty of his is signified by the rod that he holds in his hand, which Apollo heretofore gave him, because he had given Apollo an harp. ^c This rod had a wonderful faculty of deciding all controversies. This virtue was first discovered by Mercury; who seeing two serpents fighting as he travelled, he put his rod between them, and reconciled them presently; for they mutually embraced each other, and stuck to the rod, which is called *caduceus*. From hence ^d all ambassadors sent to make peace are called *Caduceatores*. For as wars were denounced by ^e *Feciales*, so they were ended by *Caduceatores*.

SECT. III. *Actions of Mercury.*

P. **A**RE any of his actions recorded in history?
 M. Yes, several; and such as, in my judgment,

^c "Pacis & armorum, superis imisque Deorum,
 "Arbiter, alato qui pede caput iter." Ovid. Fast. l. 5.
 Thee wing'd-foot all the Gods, both high and low,
 The arbiter of peace and war allow.
 "Atlantis Tegrææ Nepos, commune profundis
 "Et superis numen, qui fas per limen utrumque
 "Solu habes, geminoque facis compendia mundo."
 Fair Maia's son, whose pow'r alone doth reach
 Heaven's brightest towers, and hell's darkest beach,
 A common God to both, can jarring worlds appease.

Cludian de Rapt Prof.

^d Homer in Hymnis.

^e Lexic. Lat. in hoc verbo.

ment, do not much deserve to be remembered. However, the following account is most remarkable.

He had a son by his sister Venus, called ^f *Hermaphroditus*, who was a great hunter. In those woods where he frequently hunted, a nymph called *Salmacis* lived, who greatly admired, and fell in love with him; for he was very beautiful, but a great woman hater. She often tempted the young man, but was often repulsed; yet she did not despair. She lay in ambush at a fountain where he usually came to bathe; and, when he was in the water, she also leaped in to him: she could not, however, overcome his extraordinary modesty. Thereupon, it is said, she prayed to the Gods above, that the bodies of both might become one; which was granted. *Hermaphroditus* was amazed when he saw this change of his body; and desired, that, for his comfort, some other person might be like him. He obtained his request; for ^g whosoever washed himself in that fountain (called *Salmacis*, in the country of *Caria*) became an hermaphrodite, that is, had both sexes. I am unwilling to omit the following story.

A herdsman, whose name was *Battus*, saw Mercury stealing *Admetus*'s cows from *Apollo* their keeper. When Mercury perceived that his theft was discovered, he went to *Battus*, and desired that he would say nothing, and gave him a delicate cow. *Battus* promised him secrecy. Mercury, to try his fidelity, came in another shape to him, and asked him about the cows; whether he saw them, or knew the place where the thief carried them? *Battus* denied it; but Mercury pressed him hard, and promised that he would give him both a bull and a cow if he would discover it.

C 4

With

^f i. e. *Mercurio Venus nam Ἑρμης est Mercurius, & Ἀφροδίτη Venus.*
^g *Ovid. Metam. l. 4.*

With this promise he was overcome; whereupon Mercury was enraged, and laying aside his disguise, turned him into a stone called *Index*. This story Ovid describes in very elegant verse ^h.

The ancients used to set up statues where the roads crossed: these statues they called *indices*, because, with an arm or finger held out, they shewed the way to this or that place. The Romans placed some in public places and highways; as the Athenians did at their doors, to drive away thieves; and they called these statues *Hermæ*, from Mercury, whose Greek name was *Hermes*; concerning which *Hermæ* it is to be observed,

1. These images have neither ⁱ hands nor feet; and from hence Mercury was called *Cyllenius*, and by contraction ^k *Cyllius*; which words are derived from a Greek word signifying a *man without hands or feet*; and not from *Cyllene*, a mountain in Arcadia, in which he is educated.

2. A purse was usually hung to a statue of Mercury, ^l to signify that he was the God of *Gain or Profit*, and presided over merchandising; in which, because many times things are done by fraud and treachery, they gave him the name of *Dolius*.

3. The Romans used to join the statues of Mercury

^h "At Battus, postquam est merces geminata, Sub illis

"Montibus, inquit, erant: & erant sub montibus illis.

"Risit Atlantiades; &, Me mihi, perfide, prodis:

"Me mihi prodis, ait? perjuraque pectora vertit

"In duram filicem, qui nunc quoque dicitur index."

Battus, on th' double proffer, tel's him, 'There,
Beneath those hills, beneath those hills they were.

Then Hermes, laughing loud, What knave I say,
Me to myself, myself to me betray?

Then to a touchstone turn'd his perjur'd breast,

Whose nature now is in that name express'd.

ⁱ Sunt *Ἀπόδες καὶ ἀπόδες*. Herod. l. 1,
num & pedum expers. Lil. Cyraldus,
apud Lip.

^k *Κελλίς*, i. e. mō-
^l Macrob. & Suid.

cury and Minerva together; and these images they called ^m *Hermathene*, and sacrificed to both deities upon one and the same altar. Those who had escaped any great danger, always offered sacrifices to Mercury: ⁿ They offered up a calf, and milk, and honey, and especially the tongues of the sacrifices, which, with a great deal of ceremony, they cast into the fire, and then the sacrifice was finished. It is said that the Megarenses first used this ceremony.

CHAP. VIII.

SECT. I. BACCHUS. *His Image.*

M. **W**HY do you laugh, Palæophilus?

P. Can any body forbear laughing, who sees that filthy, shameless, and immodest God, placed next to Mercury, ^o with a naked body, a red face, lascivious looks, in an effeminate posture, dispirited with luxury, and overcome with wine. His swollen cheeks resemble bottles; his great belly, fat breasts, and his distended swelling paunch, represent a hoghead, rather than a God to be carried in that chariot.

M. That is no wonder; for it is Bacchus himself, *the God of wine. and the captain and emperor of drunkards.* He is crowned with ivy and vine leaves, and has a thyrus instead of a sceptre, which is a javelin with an iron head, encircled by ivy or vine leaves, in his hand. ^p He is carried in a chariot, which is sometimes drawn by tigers and lions, and sometimes by lynxes and panthers: and,

C 5

like

^m Cicero. ⁿ Pausan. in Attic. Ovid. Metam. 4. Callistrat. Homer. ^o Euripides in Bacchis. ^p Ovid. de Arte Amandi, Aristoph. Scholiast. in Plutum. Strabo, l. 26. Ovid. Metam. 3. & 4.

like a king, he has his guards, ^q who are a drunken band of satyrs, demons, nymphs that preside over the wine-presses, fairies of fountains, and priestesses. Silenus oftentimes comes after him, sitting on an ass that bends under his burden.

P. But what's here? This Bacchus has got horns, and is a young man without a beard: I have heard that the inhabitants of Elis paint him like an old man with a beard.

M. It is true. He is sometimes painted an old man, and sometimes a smooth and beardless boy, as ^r Ovid and ^s Tibullus describe him. I shall give you the reason of all these things, and of his horns, mentioned also in Ovid ^t, before I make an end of this fable.

SECT. II. *Descent of Bacchus.*

THE birth of Bacchus was both wonderful and ridiculous, if the poets may be heard; as they must, when the discourse is about fables.

They tell us, that when Jupiter was in love with Semele, it raised Juno's jealousy higher than it ever was before. Juno therefore endeavoured to destroy her; and, in the shape of an old woman, visited Semele, wished her much joy from her acquaintance

^q Cohors Satyrorum, Cobalorum, Lenarum, Naiadum, atque Baccharum.

^r ——— "Tibi inconsumpta juventa?"

"Tu pure æternus, tu formosissimus alto

"Conspiceris cælo, tibi, cum sine cornibus adstas,

"Virgineum caput est."

——— Still dost thou enjoy

Unwasted youth? Eternally a boy

Thou'rt seen in heaven, whom all perfections grace;

And, when unhorn'd, thou hast a virgin's face.

^s "Solis æterna est Phœbo Bacchoque juventa."

Phœbus and Bacchus only have eternal youth.

^t "Accedant capiti cornua, Bacchus eris."

Clap to thy head a pair of horns, and Bacchus thou shalt be.

tance with Jupiter, and advised her to oblige him, when he came, by an inviolable oath, to grant her a request; and *then*, says she to Semele, *ask him to come to you as he is wont to come to Juno; and he will come clothed in all his glory, majesty, and honour.* Semele was greatly pleased with this advice; and therefore, when Jupiter visited her next, she ^u begged a favour of him, but did not expressly name the favour. Jupiter bound himself in the most solemn oath to grant her request, let it be what it would. Semele, encouraged by her lover's kindness, and little foreseeing that what she desired would prove her ruin, begged of Jupiter to come to her embraces in the same manner that he caressed Juno. What Jupiter had so solemnly sworn to perform, he could not refuse. He could not recall his words, nor free himself from the obligation of his oath; so that he puts on all his terrors, arrayed himself with his greatest glory, and in the

C 6

midst

u ——" Rogat illa Jovem sine nomine munus.

" Cui Deus: Elige, ait, nullam patiére repulsam:

" Quoque magis credas, Stygii quoque conscia sunt

" Numina torrentis Timor, & Deus ille Deorum est.

" Læto malo, nimiumque potens, perituraque amanti

" Obsequio, Semele: Qualem Saturnia, dixit,

" Te solet amplecti, Veneris cum fœdus initis,

" Da mihi te talem."

—She ask'd of Jove a gift unnam'd.

When thus the kind consenting God reply'd:

Speak but the choice, it shall not be deny'd:

And, to confirm thy faith, let Stygian Gods,

And all the tenants of hell's dark abodes,

Witness my promise; these are oaths that bind,

And Gods that keep e'en Jove himself confin'd.

Transported with the sad decree, she feels

Ev'n mighty satisfaction in her ills;

And just about to perish by the grant

And kind compliance of her fond gallant,

Says, 'Take Jove's vigour, as you use Jove's name,

The same the strength, and sinewy force the same;

As when you mount the great Saturnia's bed,

And, lock'd in her embrace, diffusive glories shed,

midst of thunder and lightning entered Semele's house. ^w Her mortal body was not able to stand the shock; so she perished in the embraces of her lover; for the thunder struck her down and stupified her, and the lightning reduced her to ashes. So fatal are the rash desires of the ambitious! When she died she was big with child of Bacchus; who was preserved, after his mother's decease, in such a manner as will make you laugh to hear it: for the ^x infant was taken out of his mother's womb, and sewed into Jupiter's thigh; from whence, in fulness of time it was born; and then ^y delivered into the hands of Mercury, to be carried into Eubœa, to Macris the daughter of Aristæus, ^z who immediately anointed his lips with honey, and brought him up with great care in a cave, to which there were two gates.

SECT. III. Names of Bacchus.

WE will first speak of his proper name, and then come to his titles and surname.

Bacchus was so called from a ^a Greek word which signifies to *revel*; and, from the same reason, the wild women his companions are called ^b *Thyades* and

w——“ Corpus mortale tumultus

“ Non tulit æthereos, donisque jugalibus arsit.”

Nor could her mortal body bear the sight

Of glaring beams, and strong celestial light;

But, scorched all o'er with Jove's embrace, expir'd,

And mourn'd the gift so eagerly desir'd.

x——“ Genetricis ab alvo

Eripitur, patrioque tener (si credere dignum est)

Insuitur femori, maternaque tempora complet.”

The imperfect babe, that in the womb does lie,

Was ta'en by Jove, and sew'd into his thigh,

His mother's time accomplishing.

y Eurip. Bacch. Nat. Com. l. 4.

z Apol. 4. Argon.

a Από τῆς βακχεύου, seu βακχεύου, ab insaniendo. Eustath. apud
Lil. b Από τῆς θύας, a furore ac rabie. Virg. Æn. 4.

and ^c *Mænades*, which words signify *madness* and *folly*. They were also called ^d *Mimallones*, that is, *imitators* or *mimics*, because they imitated Bacchus's actions.

^e *Biformis*, because he was reckoned both a young and an old man, with a beard and without a beard; or because wine, whereof Bacchus is the emblem, makes people sometimes cheerful and pleasant, sometimes peevish and morose.

He was named ^f *Brisens*, either (as some think) from the nymph his nurse; or from the use of the grapes and honey, which he invented, (for *brisa* signifies a bunch of pressed grapes); or else from the promontory Brisa in the island of Lesbos, where he was worshipped.

^g *Bromius*, from the crackling of fire and noise of thunder that were heard when his mother was killed in the embraces of Jupiter.

^h *Bimater* or *Bimter*, because he had two mothers; the first was Semele, who conceived him in the womb; and the other, the thigh of Jupiter, into which he was received after he was saved from the fire.

He is called by divers of the Greeks ⁱ *Bugenes*, that is, *born of an ox*; and from thence *Tauriformis*, or *Tauriceps*: and he is supposed to have horns, because he first ploughed with oxen; or because he was the son of Jupiter Ammon, who had the head of a ram.

^k *Dæmon bonus*, the *good Angel*; and in feasts, after the victuals were taken away, the last glass was drunk round to his honour.

Di-

^c Α μαινωμαι, insanio, ferocio.

^d Α μιμασθαι, imitor.

^e Διμορφος, Diod. apud Lil.

^f Cornut. in Pers. Sat. 1.

^g Απο του Βρομυ, ab incendii crepitu, tonitrusque sonitu. Ovid. Metam. 4.

^h Idem, ibid.

ⁱ Βρυγηνς, i. e. a bove genitus,

Clemens Strom. Euf. l. 4. P. æp. Evang.

^k Diodor. l. 5.

Idem, l. 3.

^l *Dithyrambus*, which signifies either that he was born twice, of Semele and of Jove; or the double gate which the cave had in which he was brought up; or perhaps it means that drunkards cannot keep secrets; but whatever is in the head comes into the mouth, and then bursts ^m forth, as fast as it would out of two doors.

Dionysius or *Dionysus* ⁿ, from his father Jupiter, or from the nymphs called *Nysæ*, by whom he was nursed, as they say; or from a Greek word signifying ^o *to prick*, because he pricked his father's side with his horns when he was born; or from Jupiter's lameness, ^p who limped when Bacchus was in his thigh; or from an island among the Cyclades, called *Dia* or *Naxos*, which was dedicated to him when he married Ariadne; or, lastly, from the city of *Nysa*, in which Bacchus reigned.

^q *Eubus*, or *Euebus*. For, in the war of the giants, when Jupiter did not see Bacchus, he thought that he was killed, and cried out, ^r *Alas, son!* or because, when he found that Bacchus had overcome the giants, by changing himself into a lion, he cried out again, ^s *Well done, son.*

^t *Evan*, from the acclamations of the Bacchantes, who were therefore called *Evantes*.

Euchius, ^u because Bacchus fills his glass plentifully, even up to the brim.

^w *Eleleus* and *Eleus*, from the acclamation wherewith they animated the soldiers before the fight, or en-

^l *Ἀπο τῆς δις εἰς θυγατρὶ ἀναβαίνειν*, a bis in januam ingrediendo. Diodor. Orig. Euseb. ^m Quasi per geminam portam, hic proverbialiter de vino, facit *το σῶμα διθυρῶν*. ⁿ *Ἀπο τῆς Διός*, a Jove, Phurnut. in fab. ^o *αὐσσῶ*, pungo, Lucian. Dial. ^p *Νεῖκος*, i. e. claudus. Nonn. l. 9. ^q *Εἴην υἱέ! Εἴην fili!* Eurip. in Bacch. ^r Virg. *Æn.* 7. ^s *Εὐ υἱέ!* Euge fili! Cornut. in Pers. ^t Virg. *Æn.* 6 Ovid. *Metam.* 4. ^u *Ἀβ εὐχεῖσθαι*, i. e. bene ac large fundo. Nat. Com. l. 5. ^w *Ἀβ ἐλελεῦ* exclamatione bellica. Ovid. *Metam.* 4. *Æschyl.* in *Prometh.*

encouraged them in the battle itself. The same acclamation was also used in celebrating the orgia, which were sacrifices offered up to Bacchus.

^x *Iacchus* was also one of his names, from the noise which drunken men make: and this ^y title is given him by Claudian; from whose account of Bacchus we may learn, that he was not always naked, but sometimes clothed with the skin of a tiger.

Lenæus; because, as Donatus says, ^z wine palliates and alluages the sorrows of mens minds. But Servius thinks that this name, since it is a Greek name, ought not to be derived from a Latin word, as Donatus says, but from a Greek ^a word which signifies the *vat* or *press* in which wine is made.

^b *Liber* and *Liber Pater*, from *libero*; as in Greek they call him *Ελευθεριος*, [*Eleutherios*], the *deliverer*; for he is the symbol of Liberty, and was worshipped in all free cities.

Lyæus and *Lyceus* signify the same with *liber*: for wine ^c *freces* the mind from cares; and those who have drank plentifully, speak whatever comes in their minds, as ^d Ovid says.

The

x Ab *ιακχεω*, clamo, vociferor.

y—"Lætusque simul procedit Iacchus

"Crinali florens hedera: Quem Parthica Tigris

"Velat, & auratos in nodum colligit unguis."

—The jolly God comes in,

His hair with ivy twin'd, his clothes a tiger's skin!

Whole golden claws are clutch'd into a knot.

De raptu Proserp. l. 1.

z Quod leniat mentem vinum.

a Απο του λενου οτ λημνα,

i. e. torculari. Servius in Virg. Georg. l. 2.

b Virg. Ecl. 7.

Plutarch in Probl. Pausan. in Attic.

c Απο τσ λυειν, i. e. a

solvendo.

d "Cura fugit, multo diluiturque mero."

The plenteous bowl all care dispels.

Ov. de Art. Am.

The sacrifices of Bacchus were celebrated in the night, wherefore he is called ^e *Nyctilius*.

Because he was educated upon the mountain Nisa, he is called *Nisius* ^f.

Rectus, ορθος, [*Orthos*], because he taught a king of Athens to dilute his wine with water; thus men, who through much drinking staggered before, by mixing water with their wine, begin to go *straight*.

His mother Semele and his nurse were sometimes called *Thyo*; therefore from thence they called him ^g *Thyoneus*.

Lastly, he was called ^h *Triumphus*; because when in triumph the conquerors went into the capitol, the soldiers cried out, *Io Triumphe!*

SECT. V. *Actions of Bacchus.*

BACCHUS invented ⁱ so many things useful to mankind, either in finishing controversies, in building cities, in making laws, or in obtaining victories, that he was declared a God by the joint suffrages of the whole world. And indeed, what could not Bacchus himself do, when his priestesses, by striking the earth with their thyrsi, drew forth rivers of milk, and honey, and wine, and wrought several such miracles, without the least labour? and yet they received their whole power from Bacchus.

1. He invented the ^k use of wine; and first taught the art of planting the vine from whence it is made; as also the art of making honey, and of tilling the earth. This ^l he did among the people of Egypt, who therefore honoured him as a God,
and

^e Νυκτιλεω, i. e. nocte perficio. Phurnut. in Bacch. Ovid. Met. 4.

^f Ovid. ib. ^g Hor. Carm. l. 1. ^h Θριαμβος, Var. de Ling. Lat.

ⁱ Diod. l. 5. Hist. & Oros. l. 2. Hor. Ep. 2.

^k Ovid. Fastorum. 3. ^l Dion. de Situ Orbis. Vide Nat. Com.

and called him *Osiris*. Let Bacchus have honour, because he invented the art of planting vines: but let him not refuse to the ass of Napulia its praises, who, by gnawing vines, taught the art of pruning them.

2. He invented ^m commerce and merchandise, and found out navigation, when he was king of Phoenicia.

3. Whereas men wandered about unfettled, like beasts, ⁿ he reduced them into society and union: He taught them to worship the Gods, and was excellent in prophesying.

4. He subdued India and many other nations, riding on an elephant: ^o he victoriously subdued Egypt, Syria, Phrygia, and all the east; where he erected pillars, as Hercules did in the west: He first invented triumphs and crowns for kings.

5. Bacchus was desirous to reward Midas the king of Phrygia (of whose ass's ears we spake before), because he had done some service to him; and bid him ask what he would. Midas desired, that whatsoever he touched might become gold. Bacchus was troubled that Midas asked a gift that might prove so destructive to himself; however, he granted his request, and gave him the power he desired. Immediately whatever Midas touched became gold; nay, when he touched his meat or drink, they also became gold: when therefore he saw that he could not escape death by hunger or thirst, he then perceived that he had foolishly

^m Idem, *ibid.* ⁿ Ovid. *Fastorum*, Euripid. in *Bacch.*

^o Dion. de *Situ Orbis* Vide *Nat. Com.*

^p "Annuit optatis, nocturnaque munera solvit

"Liber; & indoluit, quod non meliora petisset."

To him his harmful wish Lyæus gives,

And at the weakness of's request he grieves.

"Latus habet, gaudetque malo"

Glad he departs, and joys in's misery.

Ov. Met. II.

ly begged a destructive gift; and, repenting his bargain, he desired Bacchus to take his gift to himself again. Bacchus consented, and bid him bathe in the river Pactolus: Midas obeyed; and from hence the sand of that river became gold; and the river was called *Chrysorrhoos* or *aurifluus*.

6. When he was yet a child, some Tyrrhenian mariners found him asleep, and carried him into a ship: wherefore he first stupified them, stopping the ship in such a manner that it was immovable. Afterwards he caused vines to spring up in the ship on a sudden, and ivy twining about the oars; and when the seamen were almost dead with the fright, he threw them headlong into the sea, and changed them into dolphins ^q.

SECT. V. The Sacrifices of Bacchus.

IN sacrifices there are three things to be considered; the creatures that are offered; the priests who offered them; and, thirdly, the sacrifices themselves, which are celebrated with peculiar ceremonies.

1. Amongst trees and plants, ^r these were sacred or consecrated to Bacchus, the fir, the ivy, bindweed, the fig, and the vine. Among animals, the dragon and the magpie, signifying the talkativeness of drunken people. The goat was slain in his sacrifices, because it is a creature destructive to the vines. And, among the Egyptians, they sacrificed a swine to his honour before their doors.

2. The priests and priestesses of Bacchus were ^s the Satyrs, the Sileni, the Naiades, but especially the revelling women called *Bacchæ*, from Bacchus's name.

3. The sacrifices themselves were various, and celebrated with different ceremonies, according to the

^q Ovid Metam. 3. ^r Xenophon in Sacerd. Plutarch in Probl. Symp. Eurip. in Bacch. Herodot. Enterpe. ^s Vide Nat. Com. l. 5.

The variety of places and nations. They were celebrated on stated days of the year, with the greatest religion, or rather with the rankest profaneness and impiety.

Oscophorio ^s were the first sacrifices offered up to Bacchus: they were first instituted by the Phœnicians; and when they were celebrated, the boys, carrying vine leaves in their hands, went in ranks praying, from the temple of Bacchus to the chapel of Pallas.

The ^t *Trieterica* were celebrated in the winter, by night, by the Bacchæ, who went about armed, making a great noise, and foretelling, as it was believed, things to come. These sacrifices were instituted *trieterica*, because Bacchus returned from his Indian expedition after three years.

The ^u *Epilœna* were games celebrated in the time of vintage (after that the press for squeezing the grapes was invented). They contended with one another, in treading the grapes, who should soonest press out most must; and in the mean time they sung the praises of Bacchus, begging that the must might be sweet and good.

^v *Canephoria*, among the ancient Athenians, were performed by marriagable virgins, who carried golden baskets filled with the first-fruits of the year. ^w Nevertheless, some think that these sacrifices were instituted to the honour of Diana; and that they did not carry fruit in the basket, but presents wrought with their own hands, which they offered to this Goddess, to testify that they were desirous to quit their virginity, and marry.

Apaturia were feasts celebrated in honour of Bacchus, setting forth how greatly men are ^x deceived

^s Pausan. in Att. ^t Ovid. Fast. & Metamorph. 9. ^u Scholiast. in Aristophan. ^v Demarat. in Certam Dionys. ^w Boeth. Sydon. apud Nat. Com. ^x A decipiendo, ab ἀπαταω, fallere, sic sunt Απατρηα. Vide Nat. Com. in Bac.

ed by wine. These festivals were principally observed by the Athenians.

Ambrosia ^y were festivals observed in January, a month sacred to Bacchus: for which reason this month was called *Lenæus*, or *Lenæo*, because the wine was brought into the city about that time. ^z But the Romans called these feasts *Brunalia*, from *Brunia*, one of the names of Bacchus among them: and they celebrated them twice a-year, in the months of February and August.

Ascolia, feasts so called, from a Greek ^a word signifying a *boracho*, or *leathern bottle*; several of which were produced filled with air, or, as others say, with wine. ^b The Athenians were wont to leap upon them with one foot, so that they would sometimes fall down; however, they thought they did a great honour to Bacchus hereby, because they trampled upon the skins of the goats, who is the greatest enemy to the vines. But among the Romans, rewards were distributed to those who, by artificially leaping upon the leathern bottles, overcame the rest; and then all of them together called aloud upon Bacchus confusedly, and in verses unpolished; and putting on masks made of bark, they carried his statue about their vineyards, daubing their faces with the dregs of wine: so returning to his altar again, from whence they came they presented their oblations in basins to him and burnt them. And, in the last place, they hung upon the highest trees little wooden or earthen images of Bacchus, which, from the smallness of their mouths, were called *Oscilla*; they intended that the places, where these small images were set up in the trees, should be as it were so many watch-towers, from whence Bacchus might look

^y Adecepiendo, ab *Απατρω*, fallo, dicta sunt *Απατρη*. Vir. Nu. Com. in Bac. ^z Cal. Rhod. l. 18. cl. 5. ^a Ab *ασκολι* utris. Tzeises in Hesiod. ^b Menand. l. de Myster.

after the vines, and see that they suffered no injuries. These festivals, and the images hung up when they were celebrated, are elegantly described by ^c Virgil, in the second book of his Georgics.

Lastly, the *Bacchanalia*, or *Dionysia*, or *Orgia*, were the feasts of Bacchus ^d, among the Romans, which at first were solemnised in February, at mid-day, by women only; but afterwards they were performed by men and women together, and young boys and girls, who, in a word, left no sort of lewdness and debauchery uncommitted: for, upon this occasion, rapes, whoredoms, poison, murder, and such abominable impieties, were promoted, under a pretence of religion, till ^e the senate by an edict abrogated this festival, as Diagonus did at Thebes, says Cicero ^f, *because of their lewdnesses*. Which also Pentheus king of Thebes attempted, but with ill success: for the Bacchæ barbarously killed him; whence came the story, that his mother and sisters tore him in pieces, fancying he

—“ Atque inter pocula læti

“ Mollibus in pratis unctus saliere per utres :

“ Nec non Aufonii, Troja gens missa, coloni,

“ Versibus incomptis ludunt, risuque soluto,

“ Oraque corticibus sumunt horrenda cavatis :

“ Et te, Bacche, vocant per carmina læta, tibi que

“ Oscilla ex alta suspendunt mollia pini.

“ Hinc omnis largo pubescit vinea festu,” &c.

And glad with Bacchus, on the grassy soil,

Leap o’er the skins of goats besmear’d with oil.

Thus Roman youth, deriv’d from ruin’d Troy,

In rude Saturnian rhimes express their joy :

Deform’d with vizards cut from barks of trees,

With taunts and laughter loud their audience please :

In jolly hymns they praise the God of wine,

Whose earthen images adorn the pine,

And there are hung on high, in honour of the vine. }

A madness so devout the vineyard fills, &c.

^d Virg. Georg. 4. Æn. 6, & 7.

^e Liv. l. 9. August. 6. de

^f Cic. de Leg. l. 2. c. 11.

he was a boar. ^g There is a story besides, that Alcithoë the daughter of Ninyas, and her sister, because, despising the sacrifices of Bacchus, they staid at home, and spun while the *Orgia* were celebrating, were changed into bats. ^h And there is also an idle story, that Lycurgus, who attempted many times to hinder these Bacchanalia in vain, cut off his own legs, because he had rooted up the vines to the dishonour of Bacchus.

SECT. VI. *The historical sense of the Fable. Bacchus an emblem either of Nimrod or Moses.*

I FIND two meanings applied to this fable; for some say, that ⁱ Bacchus is the same with Nimrod: the reasons of which opinion are, 1. The similitude of the words *Bacchus* and *Barchus*, which signifies the *son of Chus*, that is, *Nimrod*. 2. They think the name of *Nimrod* may allude to the Hebrew word *Namur*, or the Chaldee, *Namer*, a *tiger*; and accordingly ^k the chariot of Bacchus was drawn by tigers, and himself clothed with the skin of a tiger. 3. Bacchus is sometimes called ^l *Nebrodes*, which is the very same as *Nimrodus*. Moses stiles Nimrod *a great hunter*; and we find that Bacchus is stiled ^m *Zagreus*, which in Greek signifies the same thing. I did not, indeed, mention the name of *Bacchus* among the rest before, because I design not a nice and complete account of every thing: nor is it absurd to say, that Nimrod presided over the vines, since he was ⁿ the first king of Babylon, where were the most excellent wines, as the ancients often say.

Others think that Bacchus is ^o Moses, because
many

g Ovid. Metam. 4.

h Apud Nat. Com.

i Bochart in

Phaleg. k Anthol. l. 1. c. 38. Ep.

l Νεβρωδης.

m Ζαγρευς.

i. e. Robustus Vegetator.

n Ex Athenæo.

o Vossius apud

Bochart. in suo Canaan. & Huet, in Demonstr. Evangel.

many things in the fable of the one seem derived from the history of the other; for, first, some feign that he was born in Egypt, and presently shut up in an ark, and thrown upon the waters as Moses was. 2. The surname of ^p *Bimater*, which belongs to Bacchus, may be ascribed to Moses, who, besides one mother by nature, had another by adoption, king Pharaoh's daughter. 3. They were both beautiful men, brought up in Arabia, good soldiers, and had women in their armies. 4. Orpheus directly styles Bacchus ^q a lawgiver, and calls him ^r *Moses*, and further attributes to him ^s *the two tables of the law*. 5. Besides, Bacchus was called ^t *Bicornis*; and accordingly the face of Moses appeared *double-horned* when he came down from the mountain, where he had spoken to God; the rays of glory that darted from his brow resembling the sprouting out of horns. 6. As snakes were sacrificed, and a dog given to Bacchus as a companion, so Moses had his companion *Caleb*, which in Hebrew signifies a *dog*.

7. And as the Bacchæ brought water from a rock, by striking it with their thyrsus, and the country wherever they came flowed with wine, milk, and honey; so the land of Canaan, into which Moses conducted the Israelites, not only flowed with milk and honey, but with wine also; as appears from that large bunch of grapes which two men carried upon a staff betwixt them.

8. Bacchus ^w dried up the rivers Orontes and Hydaspes, by striking them with his thyrsus, and passed thro' them, as Moses passed thro' the Red Sea.

9. It is also said, ^x that a little ivy stick thrown down by one of the Bacchæ upon the ground, crept like a dragon, and twisted itself about an oak. And,

106

^p Διμητωρ. ^q Θεσμοφρον. ^r Μωσην. ^s Διπλακα δεσμον,
Exod. xxxiv. 29. ^t Eurip. in Bacch. ^u Numbers xii. 24.
^w Nonn. in Dionys. l. 23, 25, 35, & 45. ^x Apud eundem.

10. That ^y the Indians once were all covered with darknefs, whilst thofe Bacchæ enjoyed a perfect day.

From whence you may collect, that the ancient inventors of fables have borrowed many things from the Holy Scriptures to patch up their conceits. ^z Thus Homer fays, that Bacchus wreffled with Pallene, to whom he yielded: which fable is taken from the hiftory of the angel wreffling with Jacob. ^a In like manner, Paufanius reports, that the Grecks at Troy found an ark which was facred to Bacchus; which when Euripilus had opened, and viewed the ftatue of Bacchus laid therein, he was prefently ftruck with madnefs. The ground of which fable is in the Second Book of Kings, where the facred hiftory relates, that the Bethfhemites were deftroyed by God, becaufe they looked with too much curiofity into the ark of the covenant. ^b Again, the poets feign, that Bacchus was angry with the Athenians, becaufe they defpifed his follemnities, and received them not with due refpect, when they were firft brought by Pegafus out of Boeotia into Attica: whereupon he afflicted them with a grievous difeafe in the fecret parts, for which there was no cure, till, by the advice of the oracle, they performed the reverences due to the God, and erected Phalii, that is, images of the afflicted parts to his honour; whence the feafts and facrifices called *Phallica* were yearly celebrated among the Athenians. This fable is fimilar to the hiftory of the Philiftines^c, whom God punifhed with the emerods for their irreverence to the ark; and who, on confulting the diviners thereupon, were told, that they could noways be cured, unlefs they made golden

y Nonnius Vof. ap. Bochart. in Can.

z Hom. Iliad. 48.

a Paufan. in Achaic.

b Aristot. Schol. in Acarn. act 2. Scen. 1.

c 1 Sam. v.

golden images of emerods, and consecrated them to GOD.

SECT. VII. *The moral Sense of the Fable. Bacchus the Symbol of Wine.*

WINE and its effects are understood in this fable of Bacchus. Let us begin with the birth of Bacchus. When I imagine Bacchus in Jupiter's thigh, causing him to limp, it brings to my mind the representation of a man that is burthened and overcome with drink; who not only halts, but reels and stumbles, and madly rushes wherever the force of the wine carries him.

Was Bacchus taken out of the body of his mother Semele, in the midst of thunder and lightning? so, after the wine is drawn out of the butt, it produces quarrels, violence, noise, and confusion.

Bacchus was educated by the Naiades, the nymphs of the rivers and fountains; whence men may learn to dilute their wine with water.

But Bacchus is an eternal boy; and do not the oldest men become children by too much drink? Does not excess deprive us of that reason which distinguishes men from boys?

Bacchus is naked, as he is who has lost his senses by drinking: he cannot conceal, he cannot hide any thing. ^d Wine always speaks truth; it opens all the secrets of the mind and body too; of which let Noah be a witness.

The poet says ^e Bacchus has horns; and from thence we may learn that Bacchus makes as many horned as Venus.

D

Nor

^d In vino veritas, "Erasm. in Adag."

^e "Accedant capiti cornua, Bacchus eris."

Put but on horns, and Bacchus thou shalt be. *Or. Ep. Saph.*

Nor does ^f wine make men only forget their cares and troubles, but it renders ^g even the meanest people bold, insolent, and fierce, exercising their fury and rage against others, as a mad ox gores with its horns. I know very well that it was the opinion of some, that Bacchus was said to be horned, because the cups out of which wine was drank were formerly made of horn ^h.

He is crowned with ivy; because that plant (being always green and flourishing, and as it were young) by its natural coldness, assuages the heat occasioned by too much wine.

He is both a young and an old man; because, as a moderate quantity of wine increases the strength of the body, so excess of wine destroys it.

Women only celebrated the sacrifices of Bacchus; and of them, those only who were enraged and intoxicated, and had abandoned themselves to all sorts of wickedness. Accordingly, wine effeminates the most masculine minds, and disposes them to luxury. It begets anger, and stirs up men to madness: and therefore lions and tigers draw the chariot of Bacchus.

The men and women both celebrated the Bacchanalia in masks: it is well that they were ashamed of their faults; their modesty had not quite left them; some remains of it were yet hid under those disguises, which would otherwise have been utterly lost by the impudence of the ill words and actions which were heard and seen on those occasions. And does not wine mask and disguise us strangely?

^f "Cura fugit, multo diluiturque mero."

Full bowls expel all grief, dissolve a'l care.

^g "'Tunc veniunt risus, tunc pauper cornua sumit."

By wine and mirth the beggar grows a king.

^h Porphyr. in 2 Carm. Horat. unde *κεαρτε*, quasi *κεαρτε*, *κεαρτε* Lil. Gyræd.

strangely? Does it not make men beasts, and turn one into a lion, another into a bear, and another into a swine or an ass?

I had almost forgot to tell you, that Bacchus is sometimes merry, and sometimes sad and morose: for, indeed, what cherishes the heart of man so much as wine? What more delightfully refreshes the spirits and the mind, than that natural nectar, that divine medicine, which, when we have taken, our griefs are pacified, our sorrows abated, and nothing but cheerfulness appears in our countenance.

The vine is so beneficial to this life, as to make some suppose, ^k that the happiness of one consists in the enjoyment of the other; but they do not consider, that if wine be the cradle of life, yet it is the grave of reason; for if men constantly fall in the red sea of claret, their souls are oftentimes drowned in it. It blinds them, and leads them under darkness, especially when it begins to draw the sparkles and little stars from their eyes. Then, the body being drowned in drink, the mind floats, or life is stranded. Thus, too great love of the vine is pernicious to life; for from it come more faults than grapes, and it breeds more mischiefs than clusters. Would you see an instance of what you read? Observe a drunken man: O beast! See how his head totters, his limbs sink, his feet fail, his hands tremble, his mouth froths, his cheeks are rabby, his eyes sparkle and water, his words are unintelligible, his tongue falters and stops, his throat sends forth a nasty loathsome stench. But

D 2

what

i "Tunc dolor & curæ, rugaque frontis abest."
Our sorrows flee, we end our grief and fears,
No thoughtful wrinkle in our face appears.

Ovid de Arte Amandi.

k In vite hominis vitam esse diceres.

what do I say? it is not my business now to tell truth, but fables.

CHAP. IX.

SECT. I. MARS. *His Image.*

P. **A**S far as I see, we must tarry in this place all night.

M. Do not fear it: for I shall not say so much of the other Gods as I have said of Bacchus; and especially I hope that Mars, whose image is next, will not keep us so long.

P. Do you call him *Mars*, that is so fierce and sour in his aspect? Terror is every where in his looks, as well as in his dress: he sits in a chariot drawn by a pair of horses, which are driven by a distracted woman; he is covered with armour, and brandishes a spear in his right hand, as though he breathed fire and death, and threatened every body with ruin and destruction.

M. It is Mars himself, the *God of war*, whom I have often seen on horseback, in a formidable manner, with a whip and a spear together. A dog was consecrated to him, for his vigilance in the pursuit of his prey; a wolf, for his rapaciousness and perspicacity; a raven, because he diligently follows armies when they march, and watches for the carcasses of the slain; and a cock, for his wakefulness, whereby he prevents all surprise. But, that you may understand every thing in that picture, observe, that the creatures which draw the chariot are not horses, but Fear and Terror. Sometimes Discord goes before them in tatter'd garments, and Clamour and Anger go behind. Yet some say that Fear and Terror are servants to Mars; and accordingly,

ngly he is not more ^l awful and imperious in his commands than they are ^m ready and exact in their obedience ; as we learn from the poets.

P. Who is the woman that drives the chariot ?

M. She is *Bellona*, the ⁿ goddess of war, and the companion of Mars ; or, as others say, his sister, or wife, or both. She prepares for him his chariot and horses when he goes to fight. It is plain that she is called *Bellona* from *bellum*. She is otherwise called *Duellona*, from *duellum*, or from the Greek word *Βηλον* [*belone*], a *needle*, whereof she is said to be the inventress. Her priests, the *Bellonarii*, sacrificed to her in their own blood : They ^o hold in each hand naked swords, with which they cut their shoulders, and wildly run up and down like men mad and possessed ; whereupon people thought that (after the sacrifice was ended) they were able to foretell future events. Claudian introduces *Bellona* combing snakes ; and another ^q

D 3

poet

l " Fer galeam, Bellona, mihi, nexusque rotarum :

" Tende, Pavor, Fræna ; rapidos, Formido, jugales."

My helmet let Bellona bring : Terror, my traces fit ;

And, panic Fear, do thou the rapid driver fit.

Claud. in Ruf.

m — " sævit medio in certamine Mavors,

" Cœlatus ferro, tristisque ex æthera Diræ,

" Et scissa gaudens vadit discordia palla,

" Quam cum sanguineo sequitur Bellona flagello."

Mars in the middle of the shining shield

Is grav'd, and strides along the liquid field.

The Diræ come from heav'n with quick descent :

And Discord, dy'd in blood, with garments rent,

Divides the press : Her steps Bellona treads,

Who shakes her iron rod above their heads.

Virg. Æn. 8.

n Silius, l. 4. Statius, Theb. l. 7.

o Sectis humeris &

utraque manu districtos gladios exerentes, currunt, efferuntur, in-

aniunt. Lactantius, l. 1. c. 12.

p Juven. Sat. 4. Lucan.

. 1. Eutrop.

q " Ipsa faciem quatiens, & flavum sanguine multo."

" Sparfa

poet describes her shaking a burning torch, with her hair hanging loose, stained and clotted with blood, and running through the midst of the ranks of the army, and uttering horrid shrieks and dreadful groans.

Before the temple of this Goddess there stood a pillar called *Bellica*, r over which the herald threw a spear when he proclaimed war.

SECT. II. *Descent of Mars.*

MARS is said to be the son of Jupiter and Juno, though, according to Ovid's story, he is the child of Juno only: for, says he, Juno greatly wondered how it was possible that her husband Jupiter had conceived Minerva, and begot her himself, without the concurrence of a mother (as we shall see in the history of Minerva); as soon, however, as her amazement ceased^s, she, being desirous of performing the like, went to Oceanus to ask his advice, whether she could have a child without her husband's concurrence. She was tired in her journey, and sat down at the door of the goddess Flora; who, understanding the occasion of her journey, desired her to be of good heart; for she had in her garden a flower, which, if she only touched with the tips of her fingers, the smell of it would make her conceive a son presently. So Juno was carried into the garden, and the flower shewn her: she touched it, and conceived Mars, who after-
ward

"Sparsa comam, medias acies Bellona pererrat.

"Stridet Tartarea nigro sub pectore Diva

"Lethiferum murmur."

Sil. lib. 5.

Her torch Bellona waving through the air,
Sprinkles with clotted gore her flaming hair,
And through both armies up and down doth flee,
Whilst from her horrid breast Tisiphone
A dreadful murmur sends.

r Alex. ab Alexandro, l. 8. c. 12.

s Homeri Iliad 5.

Hesiod. in Theog.

ward took to wife ^t *Nerio* or *Nerione*, (which word in the Sabine language signifies ^u *valour* and *strength*); and from her the Claudian family formerly derived the name of *Nero*.

SECT. III. *Names of Mars.*

HIS name, ^w *Mars*, sets forth the power and influence he has in war, where he presides over the soldiers: and his other name ^x, *Mavors*, shews, that all great exploits are executed and brought about through his means.

The Greeks call him ^y *Αρης*, [*Ares*]; either from the destruction and slaughter which he causes; or from the ^z silence which is kept in war, where actions, not words, are necessary. But from whatever words this name is derived, it is certain that those famous names *Arcopagus* and *Arcopagita* are derived from *Ares*. The *Arcopagus*, *Ἀρειοπαγος*, (that is, the *hill* or *mountain of Mars*), was a place at Athens, in which, when Mars was accused of murder and incest, as though he had killed Halirothius, Neptune's son, and debauched his daughter Alcippa, he was forced to defend himself in a trial before twelve Gods, and was acquitted by six voices; from which that place became a court, wherein were tried capital causes, and the things belonging to religion. ^a The *Arcopagitæ* were the judges, whose integrity and good credit was so great, that no person could be admitted into their society, unless, when he delivered in public an account of his life past, he was found in every part thereof

D 4

^t Vide de la Cerda in Virgilii, *Æn.* l. 3. ^u Virtutem & robur significat. ^w Quod maribus in bello præsit. ^x Quod magna vertat. Var. de Ling. Lat. 3. ^y Ἀπο τοῦ αἰρεῖν tollere, vel ἀναίρειν, interficere. Cic. de Natura. Deor. 5. Phurnut. ^z Ab a non, & ἐρω loquor, ἔπειτα τῷ πολέμῳ οὐ λόγων ἀλλ' ἐργῶν χρεια. quod in bello necessaria non sint verba sed facta. Suidas, Pausan. in Attic. ^a Budæus in Pandect. ult. de len.

thereof blameless. And, that the lawyers who pleaded might not blind the eyes of the judges by their charms of eloquence, they were obliged to plead their causes without any ornaments of speech; if they did otherwise, they were immediately commanded to be silent. And, lest they should be moved to compassion by seeing the miserable condition of the prisoners, they gave sentence in the dark, without lights, not by words, but in a paper; whence, when a man is observed to speak very little or nothing at all, they used proverbially to say of him, that ^b “He is as silent as one of the judges in the Areopagus.”

His name *Gradivus* comes from the stateliness in ^c marching, or from his vigour in ^d brandishing his spear.

He is called *Quirinus* ^e from *curis*, or *quiris*, signifying a *spear*; from whence comes *securis*, *quasi semicuris*, a *piece of a spear*. And this name was afterwards attributed to Romulus, ^f because he was esteemed the son of Mars; from whence the Romans were called *Quirites*. ^g *Gradivus* is the name of Mars when he rages, and *Quirinus* when he is quiet. And accordingly there were two temples at Rome dedicated to him; one within the city, which was dedicated to Mars Quirinus, the keeper of the city's peace; the other without the city, near the gate, to Mars Gradivus, the warrior, and the defender of the city against all outward enemies.

The ancient Latins applied to him the title of ^h *Salisubstus*, or *Dancer*, from *salio*; because his temper is very inconstant and uncertain, inclining some-

^b Areopagita taciturnior. Cic. ad Attic. l. i. ^c A gradi-
 endo. ^d Ἀπο τοῦ κραδαινεῖν, i. e. ab hastæ vibratione.
^e Serv. in Æneid. ^f Idem. Ibid. ^g Pacuv. in Nonu.
^h Mars belli communis est. Cic. l. 6. ep. 4.

sometimes to this side, and sometimes to that, in wars; whence we say,ⁱ that the issue of battle is uncertain, and the chance dubious. But we must not think that Mars was the only God of war: ^k for Bellona, Victoria, Sol, Luna, and Pluto, use to be reckoned in the number of martial deities. It was usual with the Lacedemonians to shackle the feet of the image of Mars, that he should not fly from them: and amongst the Romans, the priests Salii were instituted to look after the sacrifices of Mars, and go about the city dancing with their shields.

He was called ^l *Enyalius*, from *Enyo*, that is, *Bellona*, and by such like names; but it is not worth my while to insist upon them longer.

SECT. IV. *Actions of Mars.*

IT is strange that poets relate only one action of this terrible God; and even that deserves to be concealed in darkness, if the light of the sun had not discovered it, and if a good kernel was not contained in a bad shell. The story of Mars and Venus's adultery, from whence Hermione, a tutelar deity, was born, was so publicly known, that ^m Ovid concludes that every body knows it. Sol had no sooner discovered it, but he immediately acquainted Vulcan, Venus's husband, with his wife's treachery. Vulcan hereupon made a net of iron, whose links were so small and slender that it was invisible, and spread it over the bed of Venus, and the lovers were caught in the net. Vulcan calls all the gods together

D 5

to

ⁱ Servius in *Æneid*.

^k Vide *Lil. Gyr.*

^l Plutarch in *Pelopida*.

^m "Fabula narrator, toto notissima cælo,

"*Mulciberis capti Marsque Venusque dolis.*"

to the shew, who jeered them extremely. And, after they had long been exposed to the jest and hisses of the company, Vulcan, at the request of Neptune, unlooses their chains, and gives them their liberty : but Alectryon, Mars's favourite, suffered the punishment that his crime deserved ; because when he was appointed to watch, he fell asleep, and gave Sol an opportunity to slip into the chamber. Therefore Mars changed him into a cock ⁿ, which to this day is so mindful of his old fault, that he constantly gives notice of the approach of the sun by his crowing.

SECT. V. *The signification of the foregoing Fable.*

LET us explain this fable. Indeed, when a Venus is married to a Vulcan, that is, a very handsome woman to a very ugly man, it is a great occasion of adultery. But neither can that dishonesty, or any other, escape the knowledge of the Sun of Righteousness, although they may be done in the obscurest darkness. Though they be with the utmost care guarded by the trustiest pimps in the world ; though they be committed in the privatest retirement, and concealed with the greatest art ; they will at one time or other be exposed to both the celestial and infernal regions, in the brightest light ; when the offender shall be set in the midst, bound by the chains of their conscience, by that fallen Vulcan who is the instrument of the terrors of the true Jupiter ; and then they shall hear and suffer the sentence that was formerly threatened to David in this life : *Thou didst this thing secretly ; but I will do this thing before all Israel, and before the sun.* 2 Sam. xii. 12.

But

The fable's told through heaven far and wide,
How Mars and Venus were by Vulcan ty'd.

ⁿ Grace Αλεκτρυων, i. e. Gallus.

But let us return again to Mars, or rather to the son of Mars, Tereus, who learned wickedness from his father's example; for, as the proverb says, *a bad father makes a bad child.*

SECT. VI. *The Story of Tereus the Son of Mars.*

TEREUS was the son of Mars, begotten of the nymph Bistonis. ° He married Progne the daughter of Pandion king of Athens, when he himself was king of Thrace. This Progne had a sister called *Philomela*, a virgin in modesty and beauty inferior to none. She lived with her father at Athens. Progne, being desirous to see her sister, asked Tereus to fetch Philomela to her: he complied, and went to Athens, and brought Philomela, with her father's leave, to Progne. Upon this occasion, Tereus falls desperately in love with Philomela: and as they travelled together, because she refused to comply with his desires, he overpowered her, and cut out her tongue, and threw her into a gaol: he returning afterwards to his wife, pretended, with the greatest assurance that Philomela died on her journey: and, that this story might appear true, he shed many tears, and put on mourning. But ^p injuries whet the wit, and desire of revenge makes people cunning: for Philomela, though she was dumb, found out a way to tell her sister the villainy of Tereus. The way she discovered the injuries done to her was this: She described the violence Tereus offered her as well as she could, in embroidery, and sends the work folded up to her sister; who no sooner viewed it, but she boiled with rage, and was so transported

D 6

with

o Ovid. Metam. 6.

p ——— "Grande doloris

"Ingenium est, miserisque venit solertia rebus."

Desire of vengeance makes th' invention quick,

When miserable, help with craft we seek.

with passion, that she could ^a not speak, her thoughts being wholly taken up in contriving how she should avenge the affront. First, then, she hastened to her sister, and brought her home without Tereus's knowledge. Whilst they were meditating revenge, her young son Itys came embracing his mother; but they carried him aside into the remote parts of the house, and slew him while ^t he hung about Progne's neck, and called her mother: when they had killed him, they cut him into pieces, and dressed the flesh, and gave it Tereus for supper, who ^s fed heartily on his own flesh and blood; and when after supper he sent for his son Itys, ^t Progne told him what she had done, and Philomela shewed him his son's head. Tereus, incensed with rage, rushed on them both with his drawn sword: but they fled away, and fear added wings to their flight;

so

q " Et (mirum potuisse !) filiet ; dolor ora repressit,
 " Verbaque quærenti fatis indignantia linguæ
 " Desuerant, nec flere vacat : sed fasque nefasque
 " Confusara ruit, pœnaque in imagine tota est."

She held her peace, 'tis strange : grief struck her mute,
 No language could with such a passion suit,
 Nor had she time to weep ; right, wrong were mixt,
 In her fell thoughts, her soul on vengeance fixt.

r " Et Mater, mater, clamentem & colla petentem,
 " Ense ferit."

———He Mother, mother, cries ;

And on her clings, whilst by her sword he dies.

s " Vescitur, inque suam sua viscera congerit alvum."

——— does eat,
 And his own flesh and blood does make his meat.

t " Intus habes quod poscis, ait. Circumspicit ille

" Atque ubi sit, quærit ; quærenti, iterumque vocanti,

" Profuit, Ityosque caput Philomela cruentum

" Misit in ora patris."

'Thou hast, said she, within thee thy desire.

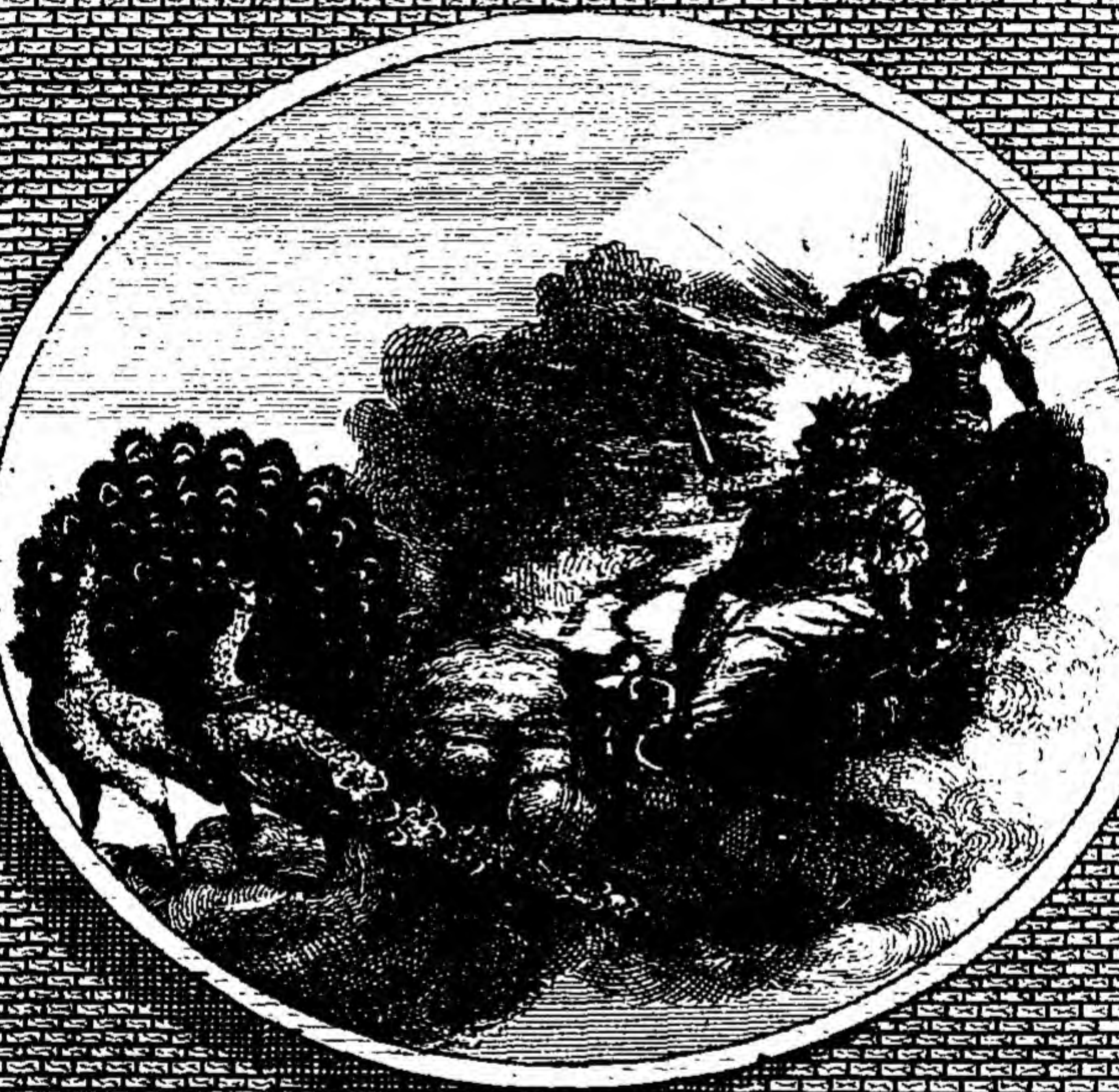
He looks about, asks where. And while again

He asks and calls, all bloody with the slain,

Forth like a fury Philomela flew,

And at his face the head of Itys threw.

PLATE



so that Progne became a swallow, and Philomela a nightingale. Fury gave wings to Tereus himself: he was changed into a *whoopo* (*uppa*), which is one of the filthiest of all birds; and the Gods out of pity changed Itys into a pheasant.

SECT. VII. *The Sacrifices of Mars.*

TO Mars ^u were sacrificed, the wolf for his fierceness; the horse, for his usefulness in war; the woodpecker and the vulture, for their rapacity; the cock for his vigilance, which virtue soldiers ought chiefly to have; and grass, because it grows in towns that the war leaves without an inhabitant, and is thought to come up the quicker in such places as have been moistened with human blood.

Amongst the most ancient rites belonging to Mars, I do not know a more memorable one than the following: * *Whoever had undertaken the conduct of any war, he went into the vestry of the temple of Mars, and first shook the ancilia (a sort of holy shields), afterwards the spear of the image of Mars itself; and said, Mars, watch.*

CHAP. X.

SECT. I. *The Celestial Goddess JUNO. Her Image and Descent.*

M. **Y**OU have viewed the five celestial Gods; now look upon the celestial Goddesses that follow them there in order. First observe Juno riding in a ^y golden chariot drawn by peacocks, distinguished by a sceptre which she holds in her hand,

ⁿ Virgil. *Æn.* 9. ^x Qui belli allicujus suscepit curam, sacrarium Martis ingressus, primo ancilia commovebat, post hastam simulacri ipsius; dicens, *Mars, vigila.* Servius.

^y Ovid. *Metam.* 2. Apuleius, l. 10.

hand, and wearing a crown that is set about with roses and lilies.

She is the queen of the Gods; and both the ^z sister and wife of Jupiter. Her father was ^a Saturn, and her mother Ops: she was born in the island Samos, where she lived till she was married.

P. Really she carries a very majestic look. How bright, how majestic, how beautiful is that face, how comely are all her limbs! How well does a sceptre become those hands, and a crown that head! How much beauty is there in her smiles! How much gracefulness in her breast! Who could resist such charms, and not fall in love when he sees so many graces! Her carriage is stately, her dress elegant and fine. She is full of majesty, and worthy of the greatest admiration. But what pretty damsel is that which waits upon her, as if she were her servant?

M. It is Iris ^b, the daughter of Thaumas and Electria, and sister to the Harpies. She is Juno's messenger, as Mercury is Jupiter's; though Jupiter and the other Gods, the Furies, nay, sometimes men have sent her on a message. Because of her swiftness, she is painted with wings; and she rides on a rainbow, as ^c Ovid says.

It is her office, besides, to unloose the souls of women from the chains of the body, as Mercury unlooses those of men. We have an example of this in Dido, who laid violent hands on herself; for when she was almost dead, Juno sent Iris to loose her

^z ———“ Jovisque

“ Et soror & conjux.”———

Virg. *Æn.* 1.

^a Apollon. Argon. 1.

^b Virg. *Æn.* 2. Nann. 20. Idem. 31. Hom. *Iliad.* 23.

^c “ Effugit, & remeat per quos modo venerat arcus.”

On the same bow she went she soon returns.

Ovid. *Met.* 2.

her soul from her body, as ^d Virgil largely describes it in the Fourth book of the *Æneid*.

But herein Iris differs from Mercury; for whereas he is sent both from heaven and from hell, she is sent from heaven only^e. He oftentimes was employed in messages of peace, whence he was called the ^f *Peacemaker*: But Iris was always sent to promote strife and dissension, as if she was the Goddess of discord; and therefore some think that her name was given her from the contention which she perpetually creates; though others say she was called ^h *Iris*, because she delivers her message by speech, and not in writing.

SECT. II. *The Children and Disposition of Juno.*

P. **W**HAT children had Juno by Jupiter?
 M. Vulcan, Mars, and Hebe; ⁱ although some write that Hebe had no other parent than Juno,

d " Tum Juno omnipotens longum miserata dolorem,
 " Difficilemque obitus, Irim demisit Olympo:
 " Quæ lacrantem animum, nexosque resolveret artus.
 " Ergo Iris croceis per cælum roseida pennis,
 " Mille trahens varios adverso sole colores,
 " Devolat, & supra caput astitit. Hunc ego diti
 " Sacrum iussa sero, teque isto corpore solvo:
 " Sic ait, & dextra crinem secat, omnis & una
 " Dilapsus color, atque in ventos vita recessit."

Then Juno, grieving that she should sustain
 A death so lingering, and so full of pain,
 Sent Iris down to free her from the strife
 Of lab'ring nature, and dissolve her life.
 Downward the various goddess took her flight,
 And drew a thousand colours from the light:
 Then stood about the dying lover's head,
 And said, I thus devote thee to the dead;
 This offering to th' infernal gods I bear.

Thus while she spoke, she cut the fatal hair:

The struggling soul was loos'd, and life dissolv'd in air. }

e Hesiod. in Theog. f *Εἰρηνοποιός*, i. e. Pacificator. Vid. Serv. in *Æneid*. 4. g " *Ἰρις* quali " *Ἔρις*, Contentio. Servius.

h *Παρά το λέγειν*, a loquendo.

i Pausan. in Corinth.

Juno, and was born in the manner following: Before Juno had any children, she ate some wild lettuces, set before her at a feast in Jupiter's house; and growing on a sudden big-bellied, she brought forth Hebe, who, for her extraordinary beauty, was by Jupiter made Goddess of youth, and had the office of cup-bearer of Jupiter given to her. But when, by an unlucky fall, she made all the guests laugh, Jupiter was enraged, turned her out from her office, and put Ganymede in her stead.

P. Which was Juno's most notorious fault?

M. Jealousy: I will give one or two of the many instances of it. Jupiter loved Io, the daughter of Inachus, and enjoyed her. When Juno observed that Jupiter was absent from heaven, she justly suspected that the pursuit of his amours was the cause of his absence. Therefore she immediately flew down to the earth after him, and luckily found the very place where Jupiter and Io entertained themselves in private. As soon as Jupiter perceived her coming, fearing a chiding, he turned the young lady into a white cow. Juno seeing the cow, asked who she was, and from what bull she came? Says Jupiter, she was born on a sudden out of the earth. The cunning Goddess, suspecting the matter, desired to have the cow; which Jupiter could not refuse, lest he should increase her suspicion. So Juno taking the cow, ^k gave it Argus to keep:

^k ——"Servandam tradidit Argo,

"Centum luminibus cinctum caput Argus habebat:

"Inde suis vicibus capiebant bina quietem:

"Cetera servabant, atque in statione manebant.

["Constiterat quocunque loco, spectabat ad Io,

"Ante oculos Io, quamvis aversus habebat."

The goddess then to Argus straight convey'd

Her gift, and him the watchful keeper made.

Argus's head an hundred eyes possess;

And only two at once inclin'd to rest;

keep: which Argus had an hundred eyes; two of which in their turns slept, while the others watched.

Thus was Io under constant confinement. Nor was the perpetual vigilance of her keeper her only misfortune; for besides, she was fed with nothing but insipid leaves and bitter herbs; which hardship Jupiter could not endure to see. Wherefore he sent Mercury to Argus to set Io free. Mercury, under the disguise of a shepherd, came to Argus, and with the music of his pipe lulled him asleep, and then cut off his head. Juno was grieved at Argus's death; and, to make him some amends, she turned him into a peacock, and scattered his hundred eyes about the tail of the bird. Nor did her rage against Io cease, for she committed her to the Furies to be tormented. Despair and anguish made her flee into Egypt, where she begged of Jupiter to restore her to her former shape. Her request being granted, she thenceforth took the name of *Isis*, the goddess of the Egyptians, and was worshipped with divine honour.

Juno gave another clear mark of her jealousy. For when her anger against Jupiter was so violent, that nothing could pacify her, king Cithæron^m advised Jupiter to declare that he intended to take

The others watch'd; and in a constant round,
Refreshment in alternate courses found.

Where'er he turn'd, he always Io view'd:

Io he saw, though she behind him stood Ovid. *Metam.* 4,

l — "Centumque oculos nox occupat una,

"Excipit hos, volucrisque suæ Saturnia pennis

"Collocat, & gemmis caudam itellantibus implet."

There Argus lies; and all that wondrous light,

Which gave his hundred eyes their useful sight,

Lies bury'd now in one eternal night.

But Juno, that she might his eyes retain,

Soon fix'd them in her gaudy peacock's train.

^m Dorotheus, de Nat. Fabulæ.

ⁿ Plutarch in Arist.

}

take another wife. The contrivance pleased him; wherefore he takes an oaken image, dressed very beautifully, and puts it into a chariot, and declares publicly, that he was about to marry Plataea the daughter of Æsopus. The report spread, and came to Juno's ears; who immediately running thither, fell furiously upon the image, and tore all the clothes, till she discovered the jest; and laughing very much, she was reconciled to her husband: and from king Cithæron, the adviser of the artifice, she was afterwards called *Cithæronia*. The rest of the most considerable of her names follow.

SECT. III. *Names of Juno.*

ANTHIA, or *Florida*, *flowery*. ° Pausanias mentions her temple.

Argiva, from the people ^p Argivi, amongst whom the sacrifices called *Ἡραία* [*Heraia*], were celebrated to her honour; in which an hecatomb, that is, an hundred oxen, were sacrificed to her. They made her image of gold and ivory, holding a pomegranate in one hand, and a sceptre in the other; upon the top of which stood a cuckow, because Jupiter changed himself into that bird when he fell in love with her.

Bunæa, from ^q Bunæus the son of Mercury, who built a temple to this goddess at Corinth.

Calendaris, from the old word ^r *culo*, to call: for she was called upon by the priests upon the first days of every month; which days are called *calendæ*.

Caprotina, because ^s on the nones of July, that is, on the 7th day, maid-servants celebrated her festival together with several free women, and offered sacrifices to Juno under a wild fig tree (*caprificus*), in memory

° In Corinth.
in Corinth.

p Dorothei. l. 2. Met. & Pausan.
r Macrobius in Sat.

q Pausanias.
s Plutarch & Ovid. de

Arte Amandi, Var. de Ling. Lat.

memory of that extraordinary virtue which directed the maid-servants of Rome to those counsels which preserved the honour of the Roman name. For after the city was taken, and the Gallic tumults quieted, the borderers having an opportunity to oppress the Romans, who had already suffered so much, sent an herald to tell the Romans, that if they desired to save the remainder of their city from ruin, they must send all their wives and daughters. The senate being strangely distracted hereat, a maid-servant, whose name was *Philotis*, or *Tutela*, telling her design to the senate, took with her several other maid-servants, dressed them like mistresses of families and like virgins, and went with them to the enemy. Levy the dictator dispersed them about the camp; and they incited the men to drink much, because they said that was a festival-day: the wine made the soldiers sleep soundly; whereupon a sign being given from a wild fig tree, the Romans came and slew all the soldiers. The Romans were not forgetful of this great service; for they made all these maid-servants free, and gave them portions out of the public treasury: they ordered that the day should be called *nona caprotinae*, from the wild fig tree, from whence they had the sign; and they ordered an anniversary sacrifice to *Juno Caprotina*, to be celebrated under a wild fig tree, the juice of which was mixed with the sacrifices, in memory of the action.

Curis or *Curitis*, from her spear ^t called *curis* in the language of the old Sabines. The matrons were understood to be under their guardianship; whence, says ^u Plutarch, the spear is sacred to her; and many of her statues lean upon spears; and she herself is called *Quiritis* and *Curitis*. Hence springs the custom, that the bride combs her hair with a spear

^t Festus.

^u In Romulo.

^x spear found sticking in the body of a gladiator, and taken out of him when dead ; which spear was called *hasta celibaris*.

Cingula, ^y from the girdle which the bride wore when she was led to her marriage ; for this girdle was unloosed with Juno's good leave, who was thought the patroness of marriage.

Dominduca and *Interduca*, ^z from bringing home the bride to her husband's house.

Egeria, ^a because she promoted, as they believed, the facility of the birth.

Februalis, *Februcata* *Februa*, or *Februla*, ^b because they sacrificed to her in the month of February. ^c Her festival was celebrated on the same day with Pan's feasts, when the Luperci, the priests of Pan the god of shepherds, running naked through the city, and ^d striking the hands and bellies of breeding women with Juno's cloak (that is, with the skin of a goat), ^e purified them ; and they thought that this ceremony caused to the women fruitfulness and easy labours. All sorts of purgation in any sacrifices were called *februa* ; and the animals sacrificed to Juno ^f were a white cow, a swine, and a sheep. The goose also, and the peacock, were sacrificed to her.

Fluonia, ^g because she assisted women in their courses.

Hoplosmia, that is, ^h armed completely, as she was worshipped at Elis ; and from hence Jupiter is called *Hoplosmius*.

Juga,

^x Crinis nubentium comebatur hasta celibari, quæ scilicet in corpore gladiatoris stetit abjecti occisique. Arnob contra Gentes.

^y A cingulo. Marian. de Nupt. domum mariti. August. de Civit. 7.

^z A ducenda uxore in

egerendo opitulari crederent. Festus.

^a Quod eam partui

^b Ex Sext. Pomp.

^c Cum Lupercalibus.

^d Ovid. Fastorum 2.

^e Februabant, id est purgabant. Cic. Phil. 2. ^f Virg. *Æn.* 4. Idem. 8.

^f Virg.

^g Ovid. *ibid.* Quod. fluoribus menstruis adest.

^h Lil. Gyrald.

i *Juga*, because she is the Goddess of marriages.
 k A street in Rome, where her altar stood, was called *Jugarius* from thence: and anciently people used to enter into the yoke of marriage at that altar. She is also by some called *Socegena*, because she assists in the coupling the bride and bridegroom.

Lacina, from the temple of *Lacinium*, built and dedicated to her by ^m *Lacinius*.

Lucina, and *Lucilia*, either from ⁿ the grove in which she had a temple, or from the light of this world, into which infants are brought by her.
 o Ovid comprises both these significations of *Lucina* in a distich.

Moneta, ^p either because she gives wholesome counsel to those who consult her, or because she was believed to be the goddess of money.

q *Nuptialis*: and when they sacrificed to her under this name ^r, they took the caul out of the victim, and cast it behind the altar; to signify, that there ought to be no gall of anger between those who are married together.

Opigena, because she gives ^s help to women in labour.

Parthenos, the virgin; or ^t *Parthenia*, virginity; and she was so called, as ^w we are told, from hence: There was a fountain among the Argivi called *Canathus*,

i Et Græce *Ζυγία*, a jugo et conjugo. Serv. *Æn.* 4. k Festus.

l Quod nubentes associet. m Strab. l. 6. Liv. l. 24.

n A luco vel luce. Var. de Ling. Lat.

o "Gratia *Lucina*, dedit hæc tibi nomina *Lucus*,

"Vel quia principium tu, dea, lucis habes."

Lucina, hail, so nam'd from thy own grove,

Or from the light thou giv'st us from above. *Fast.* l. 2.

p Vel quod reddat monita salutaria, vel quod sit Dea *moneta*, id est, pecuniæ, Liv. l. 7. Suid. Ovid. *Epist.* *Parid.*

q Græce *Γαμηλία*.

r Euseb. 3. *Præp. Evang.* Plut. in *Sympos.* s *Opem* in partu laborantibus fert. *Lil.* *Gyrald.*

t Pindar. in *Hymn.* *Olymp.*

w Pausan. in *Corinth.*

natbus, where Juno washing herself every year, was thought to recover her virginity anew.

Perfecta, that is, *perfect*: For ^x marriage was esteemed the perfection of human life, and unmarried people imperfect. Wherefore she did not become perfect, nor deserve that name, till she married Jupiter.

Populona, or *Populonia*, ^y because people pray to her; or because they are procreated from marriage, of which she is a goddess.

And for the same reason she was called ^z *Pro-nuba*: Neither indeed were any marriages lawful, unless Juno was first called upon.

Regina, *queen*: and this title she gives herself, as we read in ^a Virgil.

Sospita ^b, because all the women were supposed to be under her safeguard; every one of which had a Juno, as every man had his genius.

Unxia was another of her names, ^c because the posts of the door were anointed where a new-married couple lived; whence the wife was called ^d *Uxor*.

SECT. IV. *The Signification of the Fable.*

JUNO the Air.

IF we regard Varro's account, by Juno was signified the earth, and by Jupiter the heavens. By the marriage of which two, that is, by the commixture

^x Jul. Pollux. l. 3. Apud Græcos eodem sensu Juno vocabatur, *τελεια*, & conjugium ipsum *τελειος*, quod vitam humanam reddat perfectam. Vide Scholiast. Pindar. Od. 9. Veme.

^y Aug. de Civit. 6. Macrobian. Saturn. 6.

^z Seneca in Medea.

^a "Aft ego, quæ Divûm incedo Regina, Jovisque
" Et soror & conjux."

Æn. I.

But I who walk in awful state above:

The majesty of heaven, sister and wife of Jove.

^b A sospitando. Cic. Nat. Deor.

^c Ab unguendo. Lib.

Gyrald.

^d Quasi unxor, ab ungendis postibus.

Plate VIII.

ALBERT



mixture of the influences of the heavens with the vapours of the earth, all things almost are generated.

But if we believe the Stoics, by Juno is meant the air; for that, as Tully says, ^f lying between the earth and the heavens, is consecrated by the name of *Juno*; and what makes this conjecture more probable, the Greek ^g names of *Juno* and the *Air* have great affinity and likeness. Juno is called Jupiter's wife; ^h because the air, being naturally cold, is warmed by Jupiter, that is, by fire. She is called *Aëria* ⁱ; because she is the air herself, or rules in the air: and hence arises the story that Juno is bound by Jupiter with golden chains, iron anvils being hung at her feet. Hereby the ancients signified, that the air, though naturally more like fire, yet it was sometimes mingled with earth and water, the heaviest elements.

And, as I mentioned before, every woman had a Juno, and every man had a genius; which were their tutelar or guardian angels ^k.

CHAP. XI.

SECT. I. MINERVA or PALLAS. *Her Image.*

P. THIS is a threatening Goddess, and carries nothing but terror in her aspect.

M. It is Minerva, who derives her name, as some think, ^l from the threats of her stern and fierce look.

P. But why is she clothed with armour rather than with womens clothes? ^m What means that head-

^f Aer interjectus inter cælum & terram Junonis nomine consecratus est. Cicero de Natura. 2. ^g 'Αηρ & "Ηρα.

^h Hellenic. in *Διὸς φιλολογία*, Hom. Iliad. 5. ⁱ Phurnut.

^k Sen. Epist. 310. ^l Minerva dicitur a minis. ^m Apollon. 90.

head-piece of gold, and the crest that glitters so? To what purpose has she a golden breast-plate, and a lance in her right hand, and a terrible shield in her left? On the shield which she holds, I see a grisly head beset with snakes. And what means the cock and the owl that are painted there?

M. I will satisfy all your demands. She ought to be armed, rather than dressed in womens clothes, because she is ⁿ the president and inventress of war. The cock stands by her, because he is a fighting bird, and is often painted sitting on her head-piece: as does the owl, of which by and bye. But as for the head, which seems so formidable with snakes, she not only carries it on her shield, but sometimes also in the midst of her breast: it is the head of Medusa, one of the Gorgons, of which ^o Virgil gives a beautiful description. The basilisk also is sacred to her, to denote the great sagacity of her mind, and the dreadful effects of her courage, she being the goddess both of wisdom and of war; for the eye of the basilisk is not only piercing enough to discover the smallest object, but is able to strike dead whatsoever creature it looks on. But I believe you do not observe an olive crown upon the head of this goddess?

P. It escaped my notice; nor do I yet see why the goddess of war should be crowned with an olive,
which

ⁿ Virg. *Æneid.* 11. Cic. de Nat. Deor. 1. 3.

^o “*Ægidaque horrifera, turbatae Palladis arma,
Certatim squammis serpentum, auroque polibant,
Connexosque angues; ipsamque in pectore divae
Gorgona, defesto vertentem lumina collo.*”

The rest refresh the scaly snakes that fold
The shield of Pallas, and renew their gold:
Full on the crest the Gorgon's head they place,
With eyes that roll in death, and with distorted face.

Æneid. 8

which is an emblem of peace ; as I remember I have read in ^p Virgil.

M. For that very reason, because it is the emblem ^q of peace, it ought to be given to the Goddess of war : For war is only made that peace may follow. Though there is another reason, too, why she wears the olive : For she first taught mankind the use of that tree. When Cecrops built a new city, Neptune and Minerva contending about the name of that city, it was resolved, that whichever of the two deities found out the most useful creature to man, should give their name to the city. Neptune brought a horse, and Minerva caused an olive to spring out of the earth ; which was judged more useful creature for man than the horse : Therefore Minerva named the city, and called it *Athens*, after her own name in Greek *Αθηναι*.

SECT. II. *The Birth of Minerva.*

HISTORY mentions five ^r Minervas. We shall speak of her only who was born of Jupiter, and to whom the rest are referred.

P. But how was she born ?

M. I will tell you, if you do not know, though it is ridiculous. When Jupiter saw that his wife was barren, he through grief struck his forehead, and, after three months, brought forth Minerva ; from whence, as some say, she was called *Tritonia*. Vulcan was his midwife ; ^t who, opening his brain with the blow of an hatchet, was amazed when he saw ^u an armed virago leaping out of

E

of

^p “ Paciferoque manu rancum præteredit olivæ.”

And in her hand a branch of peaceful olive bears.

^q Plut. in Themistoc. Herod. Terpsich.

^r Cic. de

at. Deor.

^s Quasi Τριτογενής vel Τριτομένης, tertio

nata. Athena, apud Gyr.

^t Lucian. in Dialog.

orum.

^u —“ De capitis fertur sine matre paterni

Vertice cum clypeo prosiluisse suo.

of the brain of the father, instead of a tender little naked girl.

Some have said, that ^x Jupiter conceived this daughter when he had devoured Metis, one of his wives; with which food he presently grew big, and brought forth the armed Pallas.

They say, besides, ^y that it rained gold in the island of Rhodes when Minerva was born; which observation ^z Claudian also makes.

SECT. III. Names of Minerva.

LET us first examine whence the names *Minerva* and *Pallas* are derived.

Minerva is so called, from ^a *diminishing*. And it is very true that she, being the Goddess of war, diminishes the number of men, and both deprives families of their heads, and cities of their members. ^b But it may be derived from threatenings, as I said before; because her looks threaten the beholders with violence, and strike them with terror. Or, perhaps, she has her name from the good ^c admonitions she gives, because she is the Goddess of wisdom. She is commonly thought to be wisdom itself; whence, when men pretend to teach those that are wiser than themselves, it is proverbially said. ^d *That sow teaches Minerva*. And from this name of *Minerva* comes *Minerval*, or *Minervale*,
signi-

Out of his father's skull, as they report.

Without a mother, all in arms leap'd forth.

^x Hesiod in Theogon.

^y Strabo l. 14.

^z "Auratos Rhodiis imbres, nascente Minerva,

"Induxisse Jovem ferunt."

At Pallas' birth, great Jupiter, we're told,

Bestrew'd the Rhodians with a show'r of gold.

^a Quod minuit vel minuitur. Cic. de Nat. Deorum.

^b Vel

^c minis quod vim minetur. Cornif. ap. Gyr.

^c Vel

monendo, Festus.

^d Sus Minervam, οὐς Ἰμεν. Cic.

Epist. 9. 18.

^e Græce διδάσκειν.

sanifying the salary that is given by the scholars to their masters.

The Greeks call her *Athena*, because she never suckled the breast of her mother, or nurse ^f; for she was born out of her father's head in full strength, and was therefore called *motherless* ^g. Plato thinks she had this name from her skill ^h in divine affairs. Others think she was so named, ⁱ because she is never enslaved, but enjoys the most perfect liberty: And indeed wisdom and philosophy give their votaries the most perfect freedom, as the Stoics well observe, who say, ^k The philosopher or wise man is the only free man.

She is called *Pallas*, from a giant of the same name which she slew; or from the lake Pallas, where she was first seen by men; or, lastly, which is more probable ^l, from brandishing her spear in war.

She had many other names which I might now recount to you; but because a great number of them are insignificant and useless, I shall only speak of two or three, after I have first discoursed of the Palladium.

The Palladium was an image of Pallas, preserved in the castle of the city of Troy: For while the castle and temple of Minerva were building, they say this image fell from heaven into the temple before it was covered with a roof. This raised every body's admiration; and when the oracle of Apollo was consulted, he answered, That the city should be safe as long as the image remained within it.

E 2

There-

^f Ἀθηνᾶ, ab ᾧ non & θηλαζειν mammam fugere. ^g Ἀμη-
^h ἡ καὶ ἀμητωρ, i. e. matre carens, Pollux, Pharnut. ^h Ἀθηνᾶ,
ⁱ qua θεογονη, vel Ἠθηνᾶ, hoc est, quæ divina cognoscit. Plato in
^k Cratylō.
ⁱ Ab ᾧ non & θρασυθῆναι
^k Libere nemo est nisi sapiens. Tullius in
^l Παροξ.
^l Ἀπο τοῦ παλλεῖν τὸ δορυ, a vibranda hasta.
 Servius in Æn. I.

Therefore when the Grecians besieged Troy, they found ^m that it was impossible to take the city unless the Palladium was taken out of it. This business was left to Ulysses and Diomedes, who undertook to creep into the city through the common sewers, and bring away this fatal image. When they had performed this, Troy was taken without any difficulty. ⁿ Some say it was not lawful for any person to remove that Palladium, or even to look upon it. Others add, that it was made of wood, so that it was a wonder how it could move the eyes and shake the spear. Others, on the contrary, report, that it was made of the bones of Pelops, and sold to the Trojans by the Scythians. They add, that Æneas recovered it, after it had been taken by the Greeks from Diomedes, and carried it with him into ^o Italy, where it is laid up in the temple of Vesta, as a pledge of the stability of the Roman Empire, as it had been before a token of the security of Troy. And, lastly, others write, that there were two Palladiums, one of which Diomedes took, and another Æneas carried with him.

Parthenos, i. e. *The Virgin*, was another of Minerva's names: from whence ^p the temple at Athens, where she was most religiously worshipped, was called *Parthenon*: For Minerva, like Vesta and Diana, was a perpetual virgin; and such a lover of chastity, that she deprived Tiresias of his sight, because he saw her bathing in the fountain of Heli-con: ^q But Tiresias's mother, by her humble petitions, obtained, that, since her son had lost the eyes of his body, the sight of his mind might be brighter and clearer, by having the gift of prophecy.

^r Ovid, indeed, assigns another cause of his blindness.

^m Ovid. Fast. 5.
^{serv.} in Æn. 2. Clem. in Protrep.
^p Homer in Hymn. ad Venerem.
^r Lib. Metam.

ⁿ Herodian. l. 1. Plut. in Parth.
^o Dion. Hal. l. 1. Ant.
^q Homer. Odyss. l. 1.

ness, to wit, when Jupiter and Juno in a merry dispute made him judge ; because, when he killed the serpent, he had been turned into a woman, and after seven years, when he killed a he serpent, he was again turned into a man, he pronounced for Jupiter ; wherefore Juno deprived him of his sight.

There is another illustrious instance of the chastity of Minerva ; s when Neptune had enjoyed the beautiful Medusa (whose hair was gold) in her temple, she changed into snakes that hair which had tempted him ; and caused those that looked upon her thereafter to be turned into stones.

Her name *Tritonia* was taken from the lake ^t Triton, where she was educated , as we may also learn from ^u Lucan, who mentions the love which Pallas bears to this lake : Or from *τρίτων*, or *τρίτων*, [*Triton*] ; a word which, in the old Boeotian and Æolic language, signifies a *head* ; because she was born of Jupiter's head. Yet before we leave the lake Triton, let me tell you the ceremonies that were performed upon the banks of it in honour of Minerva. A great concourse of people out of all neighbouring towns assembled to see the following performance : All the virgins came in several companies, armed with clubs and stones ; and a sign being given, they assaulted each other : she who was first killed was not esteemed a virgin, and therefore her

E 3

body

s Nat. Com. l. 7. c. 13.

t Pausan. in Boeot. l. 9.

u " Hanc et Pallas amat, patrio quod vertice nata

" Terrarum primam Lybien (nam proxima cœlo est,

" Ut probat ipse calor) tetigit, stagnique quæta.

" Vultus vidit aqua, posuitque in margine plantas,

" Et se delecta, Tritonida dixit, ab unda."

This Pallas loves, born of the brain of Jove,

Who first on Libya trod, (the heat doth prove

This land next heav'n) ; she, standing by the side,

Her face within the quiet water spy'd,

And gave herself from the lov'd pool a name.

2 " Tritonia."——Herod. in Melp.

body was disgracefully thrown into the lake; but she who received the most and the deepest wounds, and did not give over, was carried home in triumph in a chariot, in the midst of the acclamations and praises of the whole company.

^y *Eργατις*, ^y [*Ergatis*], *operaria*, *workwoman*, was her name among the Samians, her worshippers; because she invented several arts, especially the art of spinning, as we learn from the ^z poets: thus the distaff is ascribed to her, and sometimes is called ^b *Minerva*, because she was the inventress of it. Although Minerva so much excelled all others in spinning, yet Arachne, a young lady of Lydia, very skilful at spinning, challenged her in this art, though it proved her ruin; for the goddess tore her work, and struck her forehead with a ^c spoke of the wheel. This disgrace drove her into despair, so that she hanged herself; wherefore Pallas, out of compassion, brought her again to life, and turned her into a spider ^d, which continues still employed in spinning. The art of building, especially of castles, was Minerva's invention.

^y Ex Hesych. lisd. l. 10.

^z Ovid. Metam. 6. Virgil. Æneid. 7. Theocrit. Eclog. 34.

^a "Nam illa colo calathisque Minervæ

"Fœmineas afflicta manus."

Ovid. Metam.

"To Pallas' arts her hands were never train'd.

^b "Cui tolerare colo vitam tenuique Minerva." Virg. Æn.

By th' spinster's trade she gets her livelihood.

^c — "Frontem percussit Arachne:

"Non tulit infelix, laqueoque animosa ligavit

"Guttura: pendentemque Pallas miserata levavit;

"Atque, ita, Vive quidem, pende tamen, improba, dixit."

Arachne thrice upon the forehead smote;

Whose great heart brooks it not: about her throat

A rope she ties; remorseful Pallas said

Her falling weight: Live, wretch: yet hang, she said.

^d — "Et antiquas exerceat aranea telas."

And, now a spider turn'd, she still spins on.

Metam.

vention; and therefore she was believed to preside over them.

She is called *Musica*; because, says Pliny, ^c the dragons or serpents in her shield, which, instead of hair, encompassed the Gorgon's head, rung and resounded, if the strings of an harp or cittern near them were touched. But it is more likely that she was so named, because she invented the pipe: upon which, when she played by the river side, and saw in the water how much her face was swelled and deformed by blowing it, she was moved with indignation, and threw it aside, saying, ^f "The sweetness of the music is too dear, if purchased with so much loss."

^g *Glaucopis* was another of her names; because her eyes, like the eyes of an owl, were grey or sky-coloured, that is, of a green colour mixed with white. Others think that she was not called so from the colour of her eyes, but from the terror and formidableness of her mien; for which reason, lions and dragons are also called *Glaucii* and *Cæsi*.

She was also called *Pylotis*, from a ^h Greek word, signifying a *gate*: for as the image of Mars was set up in the suburbs, so her effigy or picture was placed on the city-gates, or doors of houses; whereby they signified, that we ought to use our weapons abroad to keep the enemy from entering our towns: but in the town we must use the assistance of Minerva, not of Mars; that is, the state ought

E 1

to

^c Dicitur esse *Musica*, quod dracones in ejus Gorgone ad idus cithare tinnitu resonabant. Plin. Nat. Hist. l. 34. c. 8.

^f — "I procul hinc, non est mihi tibia tanta,

" Ut visis vni us Pallas in anne suos."

Away thou art not so much worth, she cry'd,

Dear pipe, when she her face i' th' stream cipy'd.

^g *Γλαυκώπις*, habens oculos glaucos & caecos, quales habet *ὄρεϊς*, noctua; Pausan. in Artica.

^h *Ἀπὸ τοῦ πυλῶνος* a porta, Pharnut. Alschyl. in Eumenid.

to be governed at home by prudence, counsel, and law.

SECT. IV. *The signification of the Fable. Pallas the symbol of Wisdom and Chastity.*

BY this story of Minerva, ⁱ the poets intended to represent wisdom, that is, true and skillful knowledge, joined with discreet and prudent manners. They hereby signified also the understanding of the noblest arts, and the accomplishments of the mind; the virtues, and especially chastity. Nor, indeed, without reason. For,

1. Minerva is said to be born out of Jupiter's brain; because the wit and ingenuity of man did not invent the useful sciences, which, for the good of man, were derived from the brain of Jupiter; that is, from the inexhaustible fountain of the divine wisdom, from whence not only the arts and sciences, but the blessings of wisdom and virtue also proceed.

2. Pallas was born armed; ^k because a wise man's soul, being fortified with wisdom and virtue, is invincible: he is prepared and armed against fortune: in dangers he is intrepid, in crosses unbroke, in calamities impregnable. Thus ^l "though the image
" of Jupiter sweats in foul weather, yet as Jupiter
" himself is dry and unconcerned with it, so a wise
" man's mind is hardened against all the assaults
" that fortune can make upon his body."

3. Minerva is a virgin, ^m as all the muses are. And accordingly the sight of God is promised to pure and undefiled eyes: for even the heathens thought that chaste eyes could see God; and wisdom

ⁱ Cic. 1. Offic. ^k Cicero in Paradoxis. ^l Quæ-
admodum enim non colliquefeit Jupiter dum simulacrum ejus le-
questit: sic sapientis animus ad quælibet adversæ fortune casus
obdurefeit. Seneca. ^m Greg. Nyss de Virg intheop-
pitem 4 & 5. Serv. in Æneid.

dom and modesty has often appeared in the visions of holy men, in the form and habit of virgins.

4. Minerva has a severe look and a stern countenance : because a wise and modest mind gains not its reputation and esteem from outward beauty and finery, but from inward honour and virtue. For wisdom joined with modesty, though clothed with rags, sends forth a glorious shining lustre : she has as much beauty in tattered garments as when she is clothed with purple, and as much majesty when she sits on a dunghill as when she is placed on a throne : she is as beautiful and charming when joined to the infirmities and decays of old age, as when she is united to the vigour and comeliness of youth.

5. She invented and exercised the art of spinning : from hence other virgins, if they would preserve their chastity, may learn never to indulge idleness, but to employ themselves continually in some sort of work ; after the example of ⁿ Lucretia, a noble Roman princess, who was found late at night spinning among her maids, working, and sitting in the middle of the room, when the young gentlemen came thither from the king.

6. As the spindle and the distaff were the invention of Minerva, so they are the arms of every virtuous woman. When she is furnished with these, she will despise the enemy of her honour, and drive away Cupid from her with the greatest ease : for which reason those instruments were formerly carried before the bride when she was brought to her husband's house ; and somewhere it is a custom, at the funeral of women, to throw the distaff and spindle into the grave with them.

7. As soon as Tiresias had seen Minerva naked, he lost his sight : Was it for a punishment, or for

a reward? Surely he never saw things so acutely before; for then he became a prophet, and knew future things long before they were acted: which is an excellent precept to us, That he who had once beheld the beauty of true wisdom clearly, may, without repining, lose his bodily sight, and want the view of corporeal things; since he beholds the things that are to come, and enjoys the contemplation of eternal heavenly things, which are not visible to the eye.

8. An owl, a bird seeing in the dark, was sacred to Minerva, and painted upon her image; which is the representation of a wise man, who, scattering and dispelling the clouds of ignorance and error, is clear-sighted when others are stark blind.

9. What can the Palladium mean, an image which gave security to those cities in which it was placed, unless that those kingdoms flourish and prosper where wisdom presides? It is supposed to have fallen down from heaven, that we may understand (what we find confirmed by the scripture) ^p *That every good and perfect gift comes from above, and descends from the Father of Lights.*

To this I add the inscription which was heretofore to be seen in the temple of Minerva, written in golden letters, among the Egyptians: ^q *I am what is, what shall be, what hath been; my veil hath been unveiled by none: The fruit which I have brought forth is this, the sun is born.* Which are words, as I think, full of mysteries; and containing a great deal of sense: Let every one interpret them according to his mind.

CHAP.

^p Epist. Jac. i. 17. ^q Ego sum quæ sunt, quæ erunt, quæ fuerunt: Velum meum revelavit nemo. Quem ego fructum peperci, Sol est natus. Vide Lil. Gyrard. Synt. 12.

VENUS



C H A P. XII.

SECT. I. VENUS. *Her Image.*

M. **T**URN your eyes now to a sweet object, and view that Goddess in whose countenance all graces sit and play, and discover all their charms. You see a pleasantness, a mirth, a joy, in every part of her face: you see a thousand pretty beauties and delights sporting wantonly in her snowy bosom. Observe with what a becoming pride she holds up her head and views herself, where she finds nothing but joys and soft delights. She is clothed with a purple mantle, glittering with diamonds. By her side stand two Cupids, and round her are the three Graces, and after follows the lovely beautiful Adonis, who holds up the Goddess's train. The chariot in which she rides is made of ivory, finely carved, and beautifully painted and gilt, and is drawn by swans and doves, or swallows, as Venus directs, when she pleases to ride in it.

P. Is that Venus the Goddess of love, the patroness of strumpets, the vile promoter of impudence and lust, infamous for so many whoredoms, rapes, and incests?

M. Yes; that is Venus, whom, in more honourable terms, men stile the *Goddess of the Graces*, the *author of elegance, beauty, neatness, delight, and cheerfulness*: But in reality she is, as you say, an impudent strumpet, and the mistress and president of obscenity.

P. Why then is she so beautifully painted? Why is her dress so glorious? Why is not her chariot rather.

E 6

r Philostrat. l. 2 Imag. Ovid. Metam. 15. Ovid. l. 6. Horat. Od. 3. Ovid. Metam. 10. Sappho Poet,

rather drawn by swine, or dogs, or goats, than by swans or doves, the purest and chastest of birds? infernal and black spirits are attendants more suitable to her than the Graces.

M. What do you say? Blind foolish men used formerly to erect altars, and deify their vices; they hallowed the greatest impieties with frankincense, and thought to ascend into heaven by the steps of their iniquities. But let us not inveigh against the manners of men, but rather proceed in our story of Venus.

You will in other places see her painted, sometimes like a young virgin rising from the sea, and riding in a shell; again, like a woman, holding the shell in her hand, her head being crowned with roses. ^s Sometimes her picture has a silver looking-glass in its hand, and on its feet are golden sandals and buckles. In the pictures of the Sicyonians she holds poppy in one hand, and an apple in the other. They consecrated to her the thighs of all sacrifices except swine: for Venus, though she herself be filthy and unclean, abominates swine for their uncleanness; or rather, because a boar killed Adonis her gallant. ^t At Elis she was painted treading on a tortoise; shewing thereby that virgins ought not to ramble abroad; and that married women ought to keep silence, love their own home, and govern their family. She wore a girdle or belt, called *cestus* (from which some derive *incestus*, incest), in which all kinds of pleasures, delights, and gratifications, were folded up. ^u Some gave her arrows, and make Python, or Suada, the Goddess of eloquence, her companion.

SECT.

^s Philostrat. in Imagin. Pausan. in Corinth. præc. connub. & lib. de Isid. & Osir.
Eurip. in Medea. Ex Phurnut.

^t Plut. in
^u Hom. Iliad. 14.

SECT. II. *The Descent of Venus.*

WE learn from several authors, ^x that there were four Venuses, born of different parents; but this Venus, of whom we speak, was the most eminent of them, and had the beauties as well as the blemishes of the other commonly ascribed to her. ^y She sprang from the froth of the sea; which froth was made when they cut off the secrets of Cælus or his son Saturn, and threw them into the sea. ^z Hence she was by the Greeks called *aphrodite*; though others think she was so named from the madness with which lovers abound. ^a As soon as she was born, she was laid, like a pearl, in a shell instead of a cradle, and was driven by Zephyrus upon the island Cyprus, where the Hours [*horæ*] received her, and took her into their bosoms; educated, accomplished, and adorned her; and when she came to age, carried her into heaven, and presented her to the Gods^t, who, being taken with her beauty, all desired to marry her: but at last she was betrothed to Vulcan, and afterwards married to him.

SECT. III. *Names of Venus.*

SHE is called *Venus*, says Tully, ^b because all things are subject to the laws of love, or are produced and begotten by love: or else, as ^c others say, her name is given her because she is eminently beautiful; for she is the Goddess of Beauty: or, lastly, she is so called, because she ^d was a stranger
or

^x Cic. de Nat. Deor. ^y Hesiod. Theogon. ^z Ex *Ἀφροσ*, spuma; vel ut alii dicunt, *Ἄφρο του ἀφραίνειν*, insanire. Ex Euripid. & Phurnut. ^a Hom. in Hymn. ad Venerem. ^b A veniendo, quod ad omnes res veniat, vel quod per eam omnia proveniant ac progignantur. ^c Venus quasi venusta. Pausan. in Attic. ^d Venus a veniendo, quasi adventitia, sic Græcorum doctrina adventitia & transmarina vocabatur. Cic. Offic. l. I.

or foreigner to the Romans ; for she was first worshipped by the Egyptians, and from the Egyptians she was translated to the Greeks, and from thence to the Romans.

Amica 'Εταιρα [*Hetaïra*] was a name given her by the Athenians, ^e because she joins lovers together: and this Greek word is used both in a good and bad signification, signifying both a *friend* and a *strumpet*.

Armata; because ^f when the Spartan women sallied out of their towns, besieged by the Messenians, and beat them, their husbands, who were ignorant of it, went out to fight and met their wives returning from the pursuit: the men believing them enemies, made themselves ready to fight; but the women shewed, both by words and deeds, that they were their wives; and for this reason, a temple was dedicated to Venus Armata.

The Sidonians called her ^g *Asiate*, or *Dea Syria*, (which Goddess, others think, was the moon, and worshipped her in the figure of a star.

Apaturia; that is, ^h the *deceiver*: for neither is any thing more deceitful than a lover, nor any thing more fraudulent than love, which flatters our eyes, and pleases us, like roses in their finest colours, but leaves a thorn in the heart; it torments the mind, and wounds the conscience.

She was called by the Romans ⁱ *Barbata*; because, when the Roman women were so troubled with a violent itching that all their hair fell off, they prayed to Venus, and their hair grew again; where-

^e 'Εταιρα, id est, socia, amicos & amica: jungeret Festus ex Apol. & Hesych.

^f Pausan. in Lucan & in Attic.

^g Epiph. contra Hæres. Euseb. i. de Præp. Evang.

^h Ab 'Απαταιω, fallo. Lucian. de Dea. Syr. Strabo, l. ii.

ⁱ Serv. Macrobi. Suidas, & alii.

whereupon they made an image of Venus with a comb, and gave it a beard, that she might have the signs of both sexes, and be thought to preside over the generations of both. That this might be expressed more plainly, the uppermost part of the image represented a man, and the lower part of it a woman.

Cypris, Cypria, and Cyprogenia, because she was worshipped in the island of Cyprus. *Cytheris* and *Cytherea*, from the island of ^k Cytherea, whither she was first carried in a sea-shell.

There was a temple at Rome dedicated to *Junus Calva*; ^l because when the Gauls possessed that city, ropes for the engines were made with the womens hair.

Gluciana, from ^m *Cluo*, an old word, to *fight*; because her image was set up in the place in which the peace was concluded betwixt the Romans and Sabines.

Erycina, from the mountain ⁿ Eryx in the island of Sicily; upon which Æneas built a splendid and famous temple to her honour, because she was his mother. ^o Horace makes mention of her under this name.

^p She is properly called *Ridens*, and Homer calls her ^q a *lover of laughing*: for she is said ^r to have been born laughing, and from thence called the *Goddeſs of mirth*.

Hortensis; because she looks after the production
of

^k Festus. ^l Lactant. lib. i. Divin. Institut.

^m Vegetius de re militari.

ⁿ Flin. l. 15. Polyb. l. 1.

Serv. Æn. 1.

^o "Sive tu mavis, Erycina ridens,

"Quam Jocus circumvolat & Cupido."

If you, blithe Goddess, will our side defend,

Whom Mirth and brisk Desire do still attend. Hor. l. 1. Od. 2.

^p Suidas Phurnut.

^q φιλῳκία, i. e. amans risus.

Hom. Iliad 20.

^r Hesiod.

of seed and plants in gardens. And Festus tells us, that the word *Venus* is by Nævius put for *herbs*, as *Ceres* is for *bread*, and *Neptunus* for *fish*.

^s *Idalia* and *Acidalia*, from the mountain *Idalus* in the island *Cyprus*, and the fountain *Acidalius* in *Bœotia*.

Marina, because she was born of the sea, and begotten of the froth of the waters; which ^t *Ausonius* hath elegantly mentioned in his poem.

From thence she is called ^u *Aphroditis* and *Anadyomene*; that is, *emerging out of the waters*, as *Apelles* painted her; and *Pontia*, from *Pontus*. Hence came the custom, that those who had escaped any danger bywater, used to sacrifice to *Venus*. Hence also the mariners observed those solemnities called *Aphrodisia*, which *Plutarch* describes in a treatise against *Epicurus*.

Melanis, or *Melenis*, ^x that is, *dark and concealed*; of which nature are all nocturnal amours, both lawful and unlawful. For ^y *works of love do all of them seek the dark*. Whence the Egyptians worshipped a *Venus* called ^z *Scoteia*, a *Goddeſs to be admired in the night*; that is, in marriage.

Meretrix; ^a because she taught the women in *Cyprus* to prostitute themselves for money.

^b *Migonitis* signifies her power in the management of love. Therefore *Paris*, after he had mixed embraces with *Helena*, dedicated the first temple to

^s Virg. *Æn.* i. & Serv. *Horatius* ſape.

^t "Orta ſolo, ſuſcepta ſolo, patre edita Cœlo."

Heaven gave her life, the ſea a cradle gave,
And earth's wide regions her with joy receive.

^u Flin. 35. c. 10. Alex. ab Aleq. Clitipho & Leucippe.

^x Nigra & tenebroſa, a μελας, i. e. niger, quod omne amoris
opis amat tenebras. Pausan. in Arcad.

^y Pind. Od. 9. Pyrrh. ex Heſyc. ^z Σκοτειά καὶ νύκτι Δαυματὶς
Dea admiranda a noctu & tenebris. Eurip. in Hippol.

^a Lect. & Serv.
Lacon.

^b Α μιγνυμί, i. e. miſceo. Pausan. in

to ^c *Venus Migonitis* ; and ^d Virgil uses a like expression, speaking of the affairs of love.

She is called *Murcia* in Liyy and Pliny, *quasi Myrtea* : because the myrtle was sacred to Venus ; and her temple upon the Aventine mountain at Rome was anciently called *Murcus*.

Paphia, from the city Paphos in the island of Cyprus, where they sacrificed flowers and frankincense to her. And this is mentioned by ^e Virgil. This image had not a human shape : but, as ^f Tacitus says, “ It was from the top to the bottom of “ an orbicular figure, a little broad beneath ; the “ circumference was small, and sharpening towards “ the top like a sugar-loaf. The reason unknown.” ^g Lucan observes, that it was usual to worship other Gods in confused shapeless figures. And it is certain, the Goddess Pessinuntia, (of whom we shall say more when we speak of Cybele) was nothing but a shapeless stone which fell down from heaven,

^c Veneri Migonitidi.

^d —“ quem Rhea sacerdos,

“ Fur ivo parau, sub luminis edidit auras,

“ Mixta Deo mulier.”

Æneid. 7.

— Hun priestess Rhea bore

Into the lightsome world ; so stol'n by joy,

Mixt with a Deity, she brought a boy.

^e “ I; sa Paphum sublimis adit, sedesque revisit

“ Læta suas, ubi templum illi, centumque Sabæo

“ Thure calent aræ, fertisque recentibus halant.”

Æn. 1.

This part perform'd, the Goddess flies sublime,

To visit Paphos and her native clime,

Where garlands, ever green and ever fair,

With vows are offer'd, and with solemn pray'r :

An hundred altars in her temple smoke,

A thousand bleeding hearts her pow'r invoke.

^f Erat continuus orbis, latiore initio, tenuem in ambitum, me-
ta modo exurgens ; & ratio in obscuro. Lib. 3.

^g —“ simulacraque mœsta deorum

“ Arte carent, cæsisque extant informia truncis.”

All artless, plain, misshapen trunks they are ;

Their moss and mouldiness procures a fear.

heaven, as we find from Herodian. So ^h Tertullian says, “ Even Pallas the Athenian Goddess, and
 “ Ceres the Goddess of corn, both of them with-
 “ out any certain effigies to them but mere rugged
 “ stakes, and shapeless pieces of wood, are things
 “ that are bought and sold.” And Arnobius adds,
 “ i The Arabians worshipped a stone without form
 “ or shape of a deity.”

Her name ^k *Verticordia* signifies the power of love to change hearts, and ease the minds of men from all cares that perplex them. ^l Ovid mentions this power of her's. And for the same reason Venus is called in the Greek ^m *Epistrophia*.

SECT. IV. *Actions of Venus.*

WHAT deeds can you expect from an impudent and powerful strumpet, but those which are full of lewdness, and mischief, and plagues? It were endless only to repeat the names of all those whom she has armed to the ruin of one another; whom she has turned into beasts, by inciting them to commit such monstrous wickedness as modesty cannot mention.

For who, without blushing, can hear the story of Niçtime? who, inspired by impure lust, and raging with cursed flames, ⁿ is said to have committed incest with her own father; for which abominable wickedness she was changed into an owl,
 an

^h Et Pallas Attica & Ceres farrea sine effigie rudi palo, & in formi ligno prostant. Tertul. in Apol. ⁱ Arabes in formem coluerant lapidem. Arnob. contra Gentes, lib 6.

^k Quasi corda vertens.

^l “ Templâ jubet fieri Veneri, quibus ordine factis,
 “ Inde Venus versa nomina corde tenet. Fast.

Temples are rais'd to Venus; whence the name,
 From changing minds, of Verticordia came.

^m ——— ‘*Επιστροφος*; quod vertat homines. Pausan Attic.

ⁿ ——— “ Patrium temerasse cubile.”

Ovid. Metam. 4.

——— To have defil'd her father's bed.

an ugly dismal bird of the night, who, ⁿ conscious of her guilt, never appears in the day-time, but seeks to conceal her shame, and cover it by darkness, being driven from the society of all birds.

Who does not abhor the same fact of Myrrha, which was contrived and committed by the encouragement and assistance of Venus? She committed incest with her own father by the assistance of Cynaras her old nurse; but her sin proved her ruin; ^o for she was turned into a tree, which always, as it were, bewails its impurity, and sends forth drops like tears.

Why should I mention the Propætidae, the chiefs of strumpets, who denied that Venus was a Goddess? They were the first prostitutes; and ^p were afterwards turned into stones.

Why should I set before you Pygmalion, a statuary? who, considering the great inconveniencies of marriage, had resolved to live single; but afterwards making a most elegant and artificial image of Venus, he fell so much in love with his own work-

n Conscia culpe

"Corpectum, lucemque fugit; tenebrisque pudorem

"Celat, & a cunctis expellitur ærë toto."

Still conscious of her shame, avoids the light,

And strives to shroud her guilty head in night,

Rebels the winged choir.

o "Quæ quæquam amittit veteres cum corpore sensus,

"Nec tamen, & tepidæ manant ex arbore guttæ."

Though sense with shape she lost, still weeping, she

Sheds bitter tears, which trickle from her tree. Ovid. Met. 10

p ——"pro quo sua Numinis irâ

"Corpora, cum forma, primum vulgasse feruntur;

"Uque pudor cessit, sanguisque induruit oris,

"In rigidum parvo filicem discrimine verba." Ovid. Met. 10.

The first that ever gave themselves for hire,

To prostitution, urg'd by Venus' ire;

The looks embolden'd, modesty now gone,

Convert at length to little differing stone.

workmanship, that he begged of Venus to turn it into a woman, and enliven the ivory. His wishes were granted; and he begot of this image Paphos, from whom the ^q island Paphos had its name.

And here it will not be absurd briefly to relate the stories of Pyramus and Thisbe, Atalanta and Hippomenes, Paris and Helena, three couple of most unfortunate lovers.

Pyramus and Thisbe were both inhabitants of the city of Babylon; equal in beauty, age, conditions and fortune. They began to love each other from their cradles. Their houses were contiguous; so that their love arose from their neighbourhood, grew greater by their mutual play, and was perfected by their singular beauty. This love increased with their years; and when they were marriageable, they begged their parents consent; which was refused, because of some former quarrels between the two families. And that the children might not attempt any thing against their parents will, they were not permitted to see each other or to speak together. What could Pyramus do? or how could Thisbe bear this? there was a partition-wall between both houses, in which wall there was a small chink, never discovered by any of the servants. This crevice ^r the lovers found, and met here. Their words and their sighs went through, but kisses could not pass; which, when they part-

q ——"de quo tenet insula nomen."

Ovid. Met. 10.

From whom the island does its name receive.

r "Quid non sentit amor?"

"—illam primi vidistis, amantes,

"Et vocis fecistis iter; tuncque per illud

"Murmure blanditiæ minimo transire solebant."

This, for so many ages undescry'd,

(What cannot love find out!) the lovers spy'd;

By which their whisp'ring voices softly trade,

And Passion's am'rous embassies convey'd.

Ovid. Met. 5.

ed, they ^s printed on each side of the wall. But what a fatal rapture in their hearts did this small breach in the wall produce ! for their love was too great to be confined to such narrow bounds : the next night therefore they resolved to enjoy that liberty abroad which they could not receive at home, by escaping into a neighbouring wood, where they agreed to meet under the shade of a large mulberry-tree, which stood close to a fountain. When night came on, Thisbe deceives her keepers, and escapes first, and flies into the wood ; for love gave her wings. When she came to the appointed place, a lioness came fresh from the slaughter of some cattle to drink at the fountain. Thisbe was so frightened that she ran into a cave, and in her flight her veil fell from her head ; the lioness, returning from the fountain, found the veil, and tore it with her jaws smeared with the cattles blood. Afterwards came Pyramus, and sees the print of a wild beast's foot in the gravel, and by and by finds the veil of Thisbe bloody and torn. He immediately imagining that she was killed and devoured by the beast, presently grew distracted, and hastened to the appointed tree ; and when he could not find Thisbe, he threw himself upon his sword, and died. Thisbe in the mean time recovered from her fright, and came to the mulberry-tree ; where, when she came near, she sees ^u a man expiring. At first

s —“ partique dedere

“ Oscula quisque sua non pervenientia contra.”

—Their kisses greet

The senseless stones with lips that cannot meet.

t —“ venit ecce recenti

“ Cæde læna boum spumantes oblita rictus,

“ Depositura sitim vicini fontis in unda.”

When, lo, a lioness, with blood besmear'd,

Approaching to the well-known spring, appear'd.

u —“ tremebunda videt pulsare cruentum

“ Membra solum.”

first she was amazed, and stopped, and went back
frighted. But when she knew ^v who it was, she
ran into the embraces of her dying lover, mingled
her tears with his blood; and, folding her arms
about him, being almost distracted with grief, she
lamented the misfortune that robbed her of her
lover, ^w called upon him to answer if he could,
when his Thisbe called him; but he was speech-
less, and, only looking up to her, expired: And now
Thisbe was almost dead with grief. She tore her
cheeks, and beat her breasts, and rent her hair, and
shed a deluge of tears upon his cold face; nor seem-
ed to mourn, till she perceived her veil, bloody and
torn, in Pyramus's hand. She then understood the
occasion of his death: and with all her strength she
draws the sword out of the body of her lover, and
strikes it deep into her own; and falling accident-
ally on him, gave him a cold kiss, and breathed
her last breath into his bosom. The tree was warm-
ed with the blood of these unfortunate lovers, so
that it became sensible of their misfortune, and
mourned. Its berries, which were before white,
became

— in great surprise,
Blood reeking earth, and trembling limbs, she spies.
^v “Sed postquam remorata fides cognovit amores.”
But when a nearer view confirm'd her fear,
That 'twas her Pyramus lay weltring there.
^w “Pyrame, responde, tu te carissima Thisbe
“Nominat; exaudi, vultusque attolle jacentes.
“Ad nomen Thisbes, oculos in morte gravatos
“Pyramus erexit, visaque recondidit illa.”
She kiss'd his lips; and when she found them cold,
No longer could from wild complaints with-hold.
What strange mischance, what envious destiny,
Divorces my dear Pyramus from me?
Thy Thisbe calls—O Pyramus reply!
Can Pyramus be deaf to Thisbe's cry?
When Thisbe's name the dying lover heard,
His half-clos'd eyes for one last look he rear'd:
Which, having snatch'd the blessing of that sight,
Resign'd themselves to everlasting night.

became first red with grief, and blushed for the death of Pyramus ; when Thisbe also died, the berries then became black and dark, as if they had put on mourning.

In the next place, hear the story of Atalanta and Hippomenes. She was the daughter of king Schæneus, or Cæneus. It was doubted whether her beauty or swiftness in running were greater. When she consulted the oracle whether she could marry or no, she received this answer, That marriage would be fatal to her. Hereupon the virgin hid herself in the woods, and lived in places remote from the conversation of men. But the more she avoided them, the more eagerly they courted her. Her disdain inflamed their desires, and her pride gained their adoration. At last, when she saw she could not otherwise deliver herself from the importunity of her lovers, she made this agreement with them : “ You court me in vain, (says she) : “ he who overcomes me in running shall be my “ husband ; but they who are beaten by me shall “ suffer death : I’ll be the victor’s prize, but the “ vanquished’s punishment. If these terms please, “ come, go with me into the field.” They * all agreed to these conditions ; they strove to outrun her, but were all beaten and put to death, according to the agreement ; suffering the loss of their lives for the fault of their feet. Yet the example of these gentlemen did not deter Hippomenes from undertaking the race. He entertained hopes of winning the victory ; because Venus had given him three golden apples gathered in the gardens of the Hesperides, and also told him how to use them. Hippomenes briskly set out and began the race ; and when he saw that Atalanta overtook him, he threw

x “ Venit ad hanc legem temeraria turba procerum.”
All her mad wooers take the terms propos’d.

threw down a golden apple : the beauty of it enticed her, so that she ' went out of her way, followed the apple, and took it up.

Afterwards he threw down another, and she stooped again to reach it ; and again a third ; so that while Atalanta was busied in gathering them up, Hippomenes reached the goal, and took the lady, as the prize of his victory.

But how inconstant is Venus ! and how base is ingratitude ! Hippomenes being drunk with love, gave not due thanks to Venus, but was forgetful of her kindness. The Goddesses resented it ; and inflamed them with such strong impatient desires, that in their journey they dared to satisfy their passions in a temple ; for which sacrilege they were immediately punished, for they were turned into lions.

Lastly, let Paris and Helena come upon the stage. Paris was the son of Priamus king of Troy, by Hecuba. His mother, when she was big belied, dreamed that she brought forth a burning torch ; and asking the oracle the interpretation of it, was answered, That it did portend the burning of Troy, and that the fire should be kindled by that boy that she had in her womb. Therefore, as soon as the child was born, by the command of Priamus, he was exposed upon the mountain Ida, where the shepherds brought him up privately, and educated him, and called him *Paris*. When he arrived at maturity, many excellent endowments and qualities shone in him ; he gave such great tokens of singular prudence and equity in deciding controversies, that when a difference arose among the Goddesses, they referred it to his judgment to be determined. The Goddess

Dis-

y " Declinat cursus, aurumque volubile tollit.
She, greedy of the shining fruits, steps back
To catch the rolling gold.

Discordia was the occasion of the contention ; for, because all the Gods and Goddesses, except herself, were invited to the marriage of Peleus, she was angry, and resolved to revenge the disgrace ; when, therefore, they all had met and sat down at table, she came in privately, and threw down upon the table an apple of gold, on which was this inscription, *Let the fairest take it.* Hereupon rose a quarrel among the Goddesses ; for every one thought herself the handsomest. But at last all the others yielded to the three superior Goddesses, Juno, Pallas, and Venus ; who disputed so eagerly, that Jupiter himself was not able to bring them to agreement. He resolved therefore to leave the final determination of it to the judgment of Paris ; that she should have the apple to whom Paris should appoint it. The Goddesses consent, and call for Paris, who was then feeding sheep upon a mountain. They tell him their business ; they every one court his favour with great promises. Juno promised to reward him with power ; Pallas with wisdom : and Venus promised him the most beautiful woman in the world. In short, he observed them all very attentively ; but nature guided him to pronounce Venus the fairest, and to assign to her the apple of gold. Nor did Venus break her promise to Paris ; for in a little time Paris was owned by the king Priam's son, and sailed into Greece with a great fleet, under colour of an embassy, to fetch away Helena, the most beautiful virgin in the world, who was betrothed to Menelaus king of Sparta, and lived in his house. When he came, Menelaus was absent from home, and in his absence Paris carried Helena to Troy. Menelaus demanded her, but Paris refused to send her back ;

F where-

Dion. Chrysost. Orat. 20. Philostrat. in Icon.
Pulchrior accipiat, vel Detur pulchriori.

whereupon that fatal war between the Grecians and Trojans broke out, in which Troy, the metropolis of all Asia, was taken and miserably burnt, in the year of the world 2871. There were killed eight hundred sixty-eight thousand of the Grecians; among whom Achilles, their general, lost his life, by the treachery of Paris himself. There were slain six hundred seventy-six thousand of the Trojans, from the beginning of the war to the betraying of the city, (for it was thought that Æneas and Antenor betrayed it); among whom Paris himself was killed by Pyrrhus or Philoctetes; and his brother Hector^b, the pillar of his country, was killed by Achilles. And when the city was taken and burnt, king Priamus, the father of Paris and Hector, at once lost all his children, Hecuba his queen, his kingdom, and his life. Helena, after Paris was killed, married his brother Deiphobus: yet she at last betrayed the castle to the Grecians, and admitted Menelaus into her chamber to kill Deiphobus; whereby it is said she was reconciled to the favour of Menelaus again. But these things belong rather to history than fable, to which let us return.

SECT. IV. *Venus's Companions. Hymenæus, the Cupids, the Graces, Adonis.*

THE first of Venus's companions was the God Hymencus. He presided over marriage, and was the protector of virgins. He was the son of Bacchus and Venus Urania, born in Attica, where he used to rescue virgins carried away by thieves and restore them to their parents. He was of a very fair complexion; crowned with the amaranth or sweet marjoram, and sometimes with roses; in one hand he carried a torch, in the other a veil of

^b Patriz Columnæ.

same colour, to represent the blushes of a virgin. Maids newly married offered sacrifices to him, as they did also to the Goddess Concordia.

Cupid was the next of Venus's companions. He is called the *God of love*; and ^c many different parents are ascribed to him, because there were many Cupids. Plato ^d says he was born of Penia the Goddess of poverty, and Porus the son of Counsel and Plenty. ^e Hesiod relates, that he was born of Chaos and Terra. Sappho derives him from Venus and Coelum. Alcæus says he was the son of Eos and Zephyrus. Simonides attributes him to Mars and Venus; and Alcmaëon to Zephyrus and Flora. But whatever parents Cupid had, this is certain, he always accompanies Venus, either as a son or as a servant ^f.

The poets speak of two Cupids. One of which is an ingenious youth ^g, the son of Venus and Jupiter, a celestial deity: the other an obscene deity, Echeus, the son of Nox and Erebus, (Hell and Night), a vulgar God, whose companions are Drunkenness, Sorrow, Enmity, Contention, and such kind of plagues; one of these Cupids is called Eros, and the other Anteros. Both of them are young, and naked, and winged, and blind, and armed with a bow and arrows, and a torch. ^h They have two darts, of different natures; a golden dart, which procures love, and a leaden dart, which causes hatred. ⁱ Anteros is also the God who revenges slighted love.

Although this be the youngest of all the Gods of heaven, yet his power is so great, that he is deemed the strongest of them; for he subdues them

F 2

them

Philostat. in Icon.

d Plato in Sympos.

Vide Nat. Com. & Lil. Gyrard.

f Cic. de Nat. Deor.

Plato in Phædro.

h Plut. apud Stobæam.

Scholiast, in Theocr. 10 Idyll.

Pausan. in Bæot. Plut. in Sympos.

them all. Without his assistance his mother Venus is weak, and can do nothing, as she herself confesses in Virgil.

P. But why is Cupid naked?

M. He is naked, because the lover has nothing of his own, but deprives himself of all that he has for his mistress's sake: he can neither cover nor conceal any thing from her: of which Sampson is a witness: for he discovered to his beloved mistress even the secret on which his safety depended; and here his understanding was blinded before his eyes. Another says, that Cupid is naked, ⁱ because lovers delight to be so.

Cupid is a boy; because he is void of judgment. His chariot is drawn by lions; for the rage and fierceness of no creature is greater than the extravagance and madness of violent love. He is blind; because a lover does not see the faults of his beloved object, nor consider in his mind the mischief proceeding from that passion. He is winged, because nothing flies swifter than love: it is well known, that he who loves to-day may hate to-morrow; the space of one day often sees love and aversion in their turns, reigning in the same person: nay, Amnon, king David's son, both loved and hated the same woman in a shorter space of time ^k. Lastly, he is armed with arrows; because he strikes afar off.

ⁱ "Nate, meæ vires, meæ magna potentia, solus." *Æneid* 4.

Thou art my strength, O son! and pow'r alone.

^j "Quare nuda Venus, nudi pinguntur amores?"

"Nuda quibus placeat, nudos dimittat oportet."

Why's Venus naked, and the loves are so?

Those that love nakedness should naked go.

^k 2 Sam. xiii.

The Graces, called ^l *Charites*, were three sisters, the daughters of Jupiter and Eurynome, or Eunomia, as Orpheus says; or, as others rather say, the daughters of Bacchus and Venus. The first was called ^m *Aglaia*, from her cheerfulness, her beauty, or her worth; because kindness ought to be performed freely and generously. The second, ⁿ *Thalia*, from her perpetual verdure; because kindness ought never to die, but to remain fresh always in the receiver's memory. The third, ^o *Euphrosyne*, from her cheerfulness; because we ought to be free and cheerful, as well in doing as in receiving a kindness.

These sisters were painted naked (or in transparent and loose garments), young and merry, and all virgins, with hands joined. One was turned from the beholder, as if she was going from him; the other two turned their faces as if they were coming to him: whereby we understand, that, when a kindness is done, thanks are twice due; once when received, and again when it is repaid. The Graces are naked; because kindnesses ought to be done in sincerity and candour, and without disguise. They are young, because the memory of kindnesses received ought never to grow old. They are virgins, because kindnesses ought to be pure, without expectation of requital; or, because we ought never to give or receive a base or immodest kindness. Their hands are joined, because ^p one good turn requires another: there ought to be a perpetual intercourse of kindness and assistance among friends.

F 3

Adonis

^l *Χαριτες*; dictæ a *χαρις*, i. e. a gaudio.

^m *Ἀγλαΐα*,

est, splendor, honestas, vel dignitas.

ⁿ *Θαλία* (nam

est *Musæ* nomen), id est, Viriditas & Concinnitas, a

θαλάω, vireo.

^o *Εὐφροσύνη*, id est, Lætitia & Urbanitas,

see Hesiod. in Theogon.

^p *Χαρις χαρὲν τιέθει*, i. e. Gratia

faciem parit, in Adag.

Adonis was the son of Gynaras king of Cyprus, and Myrrha. As he was very handsome, Venus took great delight in him, and loved his company. When he hunted, a boar goared his groin with his tusks, and killed him. Venus bewailed his death with much sorrow and concern; and changed his blood, which was shed on the ground, into the flower anemone, which ever since has retained the colour of blood. And while she ran to assist him, being led by his dying voice, she pricked her foot with a thorn; and the blood which came from thence fell on the rose, which before was white, being hereby made red.

Some add another pleasant conceit. They say that when Venus and Proserpina contended before Jupiter which should have Adonis, Jupiter referred them to Calliope, whom he appointed to be judge of their quarrel. Calliope gave this sentence. That Adonis should serve Venus every year six months, and wait upon Proserpina the other six. The meaning of which fable is this: Venus is the earth, and her Adonis is the sun. She reigns with him six months, attired with beauteous flowers and enriched with fruit and corn; the other six months the sun leaves us, and goes as it were to live with Proserpina.

Lastly, from Adonis comes the proverb, *Adonis's gardens*; by which are signified all those things that are fine and gay, but useless and trifling.

SECT. VI. *The Explanation of the Fable. The Amorousness of Venus.*

THE Graces, Cupid, and Adonis, are Venus's companions, whereby is described that ungovernable appetite and inclination which is in man towards obscene pleasures.

I. S.

1. She is called the *Goddeſs of beauty and comelineſs*; ; becauſe beauty is the greateſt fomentor of impure deſires. She, fitting on a frail corporeal throne, ſubdues the ſoul. She by her flattery and enticement ſteals from the affections, and drives away virtue, and baſely enſlaves the whole man. The Cythereans worſhipped Venus armed. Beauty needs no weapons : ſhe who poſſeſſes that is ſufficiently armed. Anacreon ingeniouſly tells us, that Nature gave women beauty, that they might uſe it inſtead of ſpears and ſhields, and conquer with greater ſpeed and force than either iron or fire can. Helena, Phryne, and innumerable others, are witneſſes of this truth. One lady, when ſhe was bound to the ſtake to be ſtoned, with the lighting of her eyes diſarmed her executioners : another, when her crime was proved, and though ſhe had often offended before, when ſhe tore her garments, and opened her breaſt, ſhe ſtopped the judge's mouth ; and when her beauty pleaded her cauſe, every body acquitted her.

2. Beauteous Venus rides in a chariot, as it were to triumph over her ſubdued enemies, whom love, rather than force, has conquered. She has her ambuſhes, but they are compoſed of pleaſure and enjoyment : ſhe ſkirmiſhes with delights, and not with fire and bullets. The wounds ſhe gives are bloodleſs and gentle : ſhe uſes no other flames than what ſhe kindles with her eyes, and draws the arrows which ſhe ſhoots from no other quiver. And if ſhe fights thus, it is no wonder that ſhe makes the enemy fly to her rather than from her.

3. She wears a crown, becauſe ſhe is always victorious. Beauty never wants ſucceſs ; becauſe ſhe fights at leiſure, conquers in time of peace, and triumphs with her eyes. Thunder is contained even in her ſilence, and lightning in her look. She ſeizes the breaſt, ſtorms the mind, and takes it captive with one aſſault, nay, with one look.

Beauty speaks without a voice, forces us without violence, ties us down without fetters, and charms us without witchcraft; and in her to see is to overcome, and to be seen is to triumph. Augustus refused to see her in Cleopatra, lest himself should be taken, and the conqueror of the world subject to a woman: When therefore she pleaded, and made her defence, he opened his ears, but shut his eyes.

4. She carries a looking-glass, that the brittleness of the glass may remind her of the frailty of her beauty. She is crowned with flowery garlands; because nothing is more fading than beauty, which, like a flower, is blasted by the least breath, and broken by the least accident, and dies in the shortest moment.

5. She is born from the sea; because as many storms and tempests afflict the lover as disturb the sea: nothing but bitterness is his portion; so that we may say, that ^r to love is to swallow a bitter potion. This is certainly true, that the bitterness of the sea is sweet, if compared with the bitterness of love. But suppose love had sweetness, yet, like the sea from whence Venus sprang, it is full of tempestuous desires and stormy disappointments. How many vessels have been shipwrecked there? How many goods lost? What destruction, not only of mens estates, but of their understandings also, have happened there? Instances of which every body who is not blind has observed.

6. Consider the adulteries, rapes, and incests of which Venus is accused, and you will find which way her beauty tends. See the precipices into which that *ignis fatuus* in her eyes betrays its admirers. Though her face appears pure and cool as the ice, it creates a passion both impure and hot

as

as fire. From that stream of sparkling fire which comes from her eyes, clouds of dark and hellish impurity, and black mists of lust proceed. Thus, by a strange contradiction, many are blinded by others eyes, and find tumults raised in their breasts from the calm serenity of others looks; grow pale at the redness in their cheeks; lose their own beauty in admiring the beauty of others; and grow immodest by loving modesty.

P. How far will the fervour and the flowing tide of your wit and fancy carry you? The beauty of this Goddess has raised your admiration.

M. It has rather moved my indignation: But, however, you do well in stopping me. She hath detained us longer than I expected, though not without reason; because she is one of the greatest of all the Goddesses. The rest are less illustrious, and will by no means detain us so long.

CHAP. XIII.

L A T O N A.

LATONA, whom you see standing next to Venus^s, was the daughter of Phœbe and Cæus the Titan. So great was her beauty, that Jupiter fell in love with her, and deflowered her. When Juno perceived that she was big with child by him, she cast her out of heaven to the earth, and obliged Terra by an oath not to give her any where an habitation to bring forth in: and, besides, ^t she set the serpent Python upon her, to persecute her all over the world. Juno, however, was disappointed in every thing; for the island Delos received Latona,

F 5

tona,

^s Apollodor. l. 1. Ovid. Metam. 6. ^t Orph. in Hymn.

tona, where, under a palm or an olive-tree, she brought forth Diana; who, as soon as she was born, performed the office of midwife to her mother, and took care of her brother Apollo as soon as he was born.

P. But if Terra swore that she would allow no place to Latona, how could she bring forth in Delos?

M. Very well; ^u for they say, that this island formerly floated in the sea, and at that time was hid under the waters when Terra took her oath, but emerged afterwards by the order of Neptune, and became fixed and immoveable for Latona's use from which time it was called ^x *Delos*, because it was now visible like other places.

P. But why did the island Delos emerge for Latona's use?

M. That is not strange; for this island was sister to Latona. Some say that her name was formerly *Asteria*, whom Jupiter loved and courted, but she was converted into an island: but others report that she was ^y converted into a quail, and flew into this island, which was therefore, among other names, called ^z *Ortygia*. Niobe's pride, and the barbarity of the countrymen of Lycia, increase the fame of this Goddess.

Niobe was the daughter of Tantalus, and the wife of Amphion king of Thebes. ^a She was so enriched with all the gifts of nature and fortune and her happiness was so great, that she could not bear it: wherefore, puffed up with pride, and full of self conceit, she began to despise Latona, and to esteem herself greater than her, saying, *Is any hap-*

pin-

^u Lucian. in Dial. Iridis & Neptuni.
est, conspicua & manifesta.

^z Ἀπὸ τῆς οἰτυγῆς a coturnice.

^x Ovid. 15 Met.

^a Ovid. 6 Metam.

^q Ἀνδρῶν

piness to be compared to mine, a who am out of the reach of fortune? She may rob me of much wealth; and leuve me still very rich. Does any one's wealth exceed mine? Is any one's beauty like mine? Have I not seven most beautiful daughters, and as many ingenious and handsome sons? And have I not therefore reason to be proud? In this manner did she boast of her happiness, and despise others in comparison of herself: but her mad pride in a short time deprived her of all that happiness which she had possessed, and reduced her from the height of good fortune to the lowest degree of misery; for when Latona saw herself despised, and her sacrifices disturbed by Niobe, she appointed Apollo and Diana to punish the injury that was offered to their mother. Immediately they two go, with their quivers well filled with arrows, to Niobe's house; where first they kill the sons, then the daughters, and next the father, in the sight of Niobe, who by that means ^b was stupified with grief, till at length

F 6

a "Major sum quam cui possit fortuna nocere;
 " Multaque ut cripiat, multo mihi plura relinquet.
 " In quancumque domus adverti lumina partem,
 " Immensæ spectantur opes. Accedat eodem
 " Digna Dea facies. Huic natus adjice septem,
 " Et totidem juvenes: & mox generosque, nurusque:
 " Quæritæ nunc habeat quam nostra superbia causam?"
 My itate's too great for fortune to bereave;
 Though much she lavish, she much more must leave.
 Throughout my court behold in ev'ry place
 Infinite riches! Add to this a face
 Worthy a Goddess: then, to crown my joys,
 Seven beauteous daughters, and as many boys.
 All these by marriage to be multiply'd,
 Behold, have we not reason for our pride?
 b ——— "Orba refedit
 " Exanimis inter natos, natusque, virumque,
 " Dirigitque malis."
 She by her husband, sons, and daughters, sits
 A childless widow, waxen stiff with woes.

length she was turned into marble, which, because of this misfortune, sheds many tears to this day.

The rustics of the country of Lycia, in Asia, did also experience the anger of Latona with their ruin: for when she wandered in the fields very big with twins, the heat of the weather, and the toil of her journey, brought such a drought upon her, that she almost fainted with thirst. At last, discovering a spring in the bottom of the valley, she ran to it with great joy, and fell on her ^c knees to drink the cool waters; but the neighbouring clowns hindered her, and bid her depart. She earnestly begged leave, and they as furiously denied it: she did not desire, ^d she said, to muddy the streams by washing

^c —“gelidos potura liquores.”

To quench her thirst with the refreshing stream.

^d “Quid prohibetis aquas? usus communis aquarum est.

“Quas tamen ut detis, supplex peto. Non ego nostros

“Abluere hic artus, lassataque membra parabam:

“Sed relevare sitim. Caret os humore loquentis.

“Et fauces arent, vixque est via vocis in illis.

“Haustus aquæ mihi nectar erit, vitamque fatchor

“Accepisse ————

“Quem non blanda Deæ potuissent verba movere?

“Hi tamen crantem perstant prohibere; minasque,

“Ni procul abscedat, conviciaque insuper addunt.

“Nec satis est; ipsos etiam pedibusque manumque

“Turbavere lacus, imoque é gurgite mollem

“Huc illuc limum saltu movere maligno.”

———Why hinder you, said she,

The use of water, that to all is free?

The sun, air, water, nature did not frame

Peculiar: a public gift I claim;

Yet humbly I entreat it not to drench

My weary limbs, but killing thirst to quench.

My tongue wants moisture, and my jaws are dry;

Scarce is there way for speech. For drink I die.

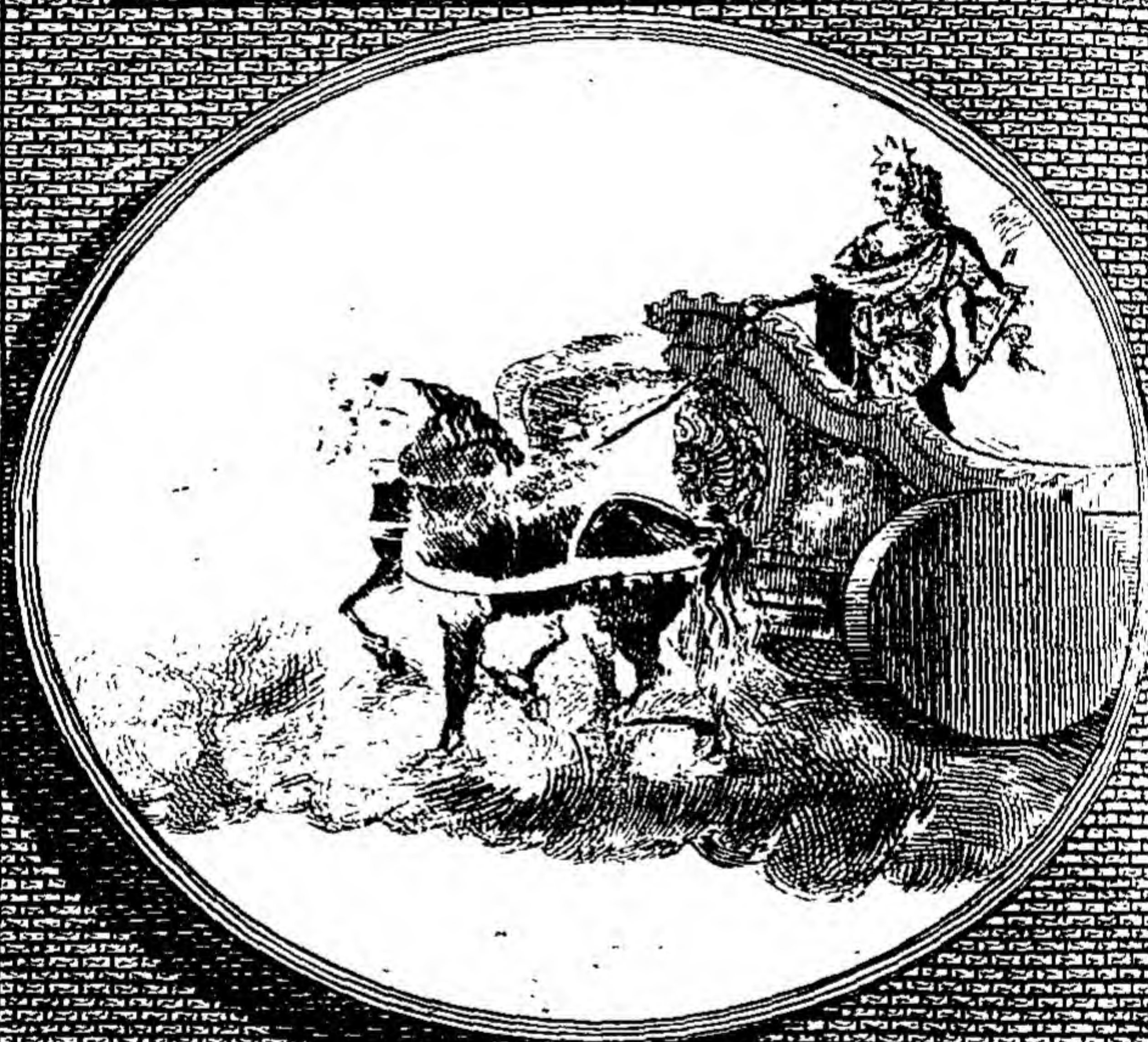
Water to me were nectar. If I live,

'Tis by your favour.——

With whom would not such gentle words prevail?

But they, persisting to prohibit, rail;

ALBA



ing herself in them, but only to quench her thirst, now she was almost choaked with drought. They regarded not her entreaties, but with many threats endeavoured to drive her away; and, lest she should drink, they leaped into the water, and mudded the stream. This great inhumanity moved the indignation of Latona: who, not able to bear such barbarous treatment, cursed them, and said to them, *“May ye always live in this water.”* Immediately they were turned into frogs, and leaped into the muddy waters, where they ever after lived.

CHAP. XIV.

AURORA.

M. **W**HO do you think that stately ^f Goddess is, that is drawn in a chariot of gold by white horses?

P. Is it not Aurora, the daughter of Terra and Titan, the sister of the Sun and the Moon, and the mother of the Stars and the Winds? I fancy so; because her countenance shines like gold, and her fingers are red like roses; and ^g Homer describes Aurora after that manner.

M. Your observation is very right; it is, as you say, Aurora, whom the ^h Greeks call by another name:

The place with threats command her to forsake;

Then with their hands and feet disturb the lake;

And, leaping with malicious motions, move

The troubled mud; which, rising, floats above;

^e “Eternum stagno, dixit, vivatis in isto;

“Eveniunt optata Deæ.”

Still, said she, may ye in this water dwell;

And, as the Goddess wish’d, it happ’d.

^f Virg. *Æneid.* 6, Theocr. in Hyla. Apollon. l. 1.

^g Hymn. in Vener.

^h Græcè dicitur Ἥως & Ἑως, unde

Eous and Heous: Latinis nominatur Aurora, quasi Aurea. Est

enim, ut inquit Orpheus in Hymnis, Ἀγγελία Θεῶν Τίτανος, id est.

Solis Nuncia.

name: you have named her parents right; yet ⁱ some say, that she was the daughter of Hyperion and Thia, or else Pallas, from whom the poets also called her *Pallantias*.

P. Does history relate nothing done by her?

M. Yes; ^k she by force carried two beautiful young men, Cephalus and Tithonus, into heaven.

Cephalus married Procris, the daughter of the king of Athens. When Aurora could by no persuasion move him to violate his marriage-vow, she carried him into heaven; but even there she could not shake his constancy: therefore she sent him again to his wife Procris, disguised in the habit of a merchant; who, being desirous to try her fidelity to her absent husband, tempted her, with much courtship and many presents, to yield to his desires; and when she almost consented, he cast off his disguise, and chid his wife for her inconstancy. She was greatly ashamed, and hid herself in the woods; but afterwards was reconciled to her husband, and gave him an arrow, which never missed the mark, which she had received from Minoc. When Cephalus had this arrow, he spent his whole time in hunting and pursuing wild beasts. ^l Procris suspecting that her husband loved some nymphs, went before and lay in a bush, to discover the truth; but when she moved carelessly in the bush, her husband heard the rustling, and thinking that some wild beast was there, drew his bow, and shot his wife with his unerring arrow.

Tithonus was the son of Laomedon, and brother of Priamus: ^m Aurora, for his singular beauty, carried him up to heaven, and married him; and instead of a portion, obtained from the Fates immortality for him; and she had Memnon by him; but she forgot to ask the Fates to grant him perpetual youth;

ⁱ Hesiod, in Theogon.
in Lacon.

^l Ovid. Metam. 7.

^k Ovid. Metam. 7. Pausan.
^m Horatius, Carm. l. 2.

youth : so that he became so old and decrepid, that, like an infant, he was rocked to sleep in a cradle. Hereupon he grew weary of life ; and wishing for death, asked Aurora to grant him power to die. She said that it was not in her power to grant it ; but that she would do what she could ; ⁿ and therefore turned her husband into a grasshopper, which they say moults when it is old, and grows young again.

P. And what became of Memnon ?

M. Memnon went to Troy, to assist king Priam ; where, in a duel with Achilles, he was killed ; ^o and in the place where he fell, a fountain arose, which every year, on the same day in which he died, sends forth blood instead of water. But as his body lay upon the funeral-pile to be burnt, it was changed into a bird by his mother Aurora's intercession ; and many other birds of the same kind flew out of the pile with him, which, from his name, were called *Aves Memnoniæ* ; these dividing themselves into two troops, and furiously fighting with their beaks and claws, with their own blood appeased the ghost of Memnon, from whom they sprung.

There was a statue of this Memnon made of black marble, and set up in the temple of Serapis at Thebes, in Egypt, of which ^p they relate an incredible story : for it is said, that the mouth of this statue, when first touched by the rays of the rising sun, sent forth a sweet and harmonious sound, as though it rejoiced when its mother Aurora came ; but at the setting of the Sun, it sent forth a low melancholy tone, as though it lamented its mother's departure.

And thus I have told you, Palæophilus, all things which

ⁿ Ovid. Metam. 9.

^o Ovid. Metam. 13.

^p Lucian.

in Philosoph. Tetztes, Chil. 6.

which I thought useful concerning the celestial Gods and Goddesſes.

P. How much am I indebted to you for this, my moſt kind friend? But what now? Are you going away? Will you not keep your word? Did you not promiſe to explain all the images in the fabulous Pantheon?

M. Never trouble yourſelf; what I undertake I will ſurely perform. But would you have us ſtay here all day without our dinner? Let us dine, and we will ſoon return again to our buſineſs. Come, you ſhall dine with me in my houſe.

P. Excuse me, Sir; I will not give you that trouble, I had rather dine at my own inn.

M. What do you talk of trouble? I know no perſon whoſe company is more obliging and grateful. Let us go, I ſay: you are not your own maſter to-day. Obey then.

P. I do ſo;—I wait upon you.

Ed. H. P. R. V.



PART II.

Of the TERRESTRIAL DEITIES.

CHAP. I.

SECT. I. SATURN. *His Image, Family, and Actions.*

P. **N**OW certainly, since we have dined so well, you will speak and I shall mind better. Come on: Whereabouts will you have me look?

M. Look at the wall on the right: upon that wall, which is the second part of the Pantheon, as well as of our discourse, you see the Terrestrial Deities divided into two sorts; for some of them inhabit both the cities and the fields indifferently, and are called in general ^a the *terrestrial Gods*; but the others live only in the countries and the woods, and are properly called ^b the *Gods of the woods*. We will begin with the first.

Of the *terrestrial Gods* (which are so called because their habitation is in the earth), the most celebrated are Saturn, Janus, Vulcan, Æolus, and Momus. The terrestrial Goddesses are Vesta, Cybele, Ceres, the Muses, and Themis; they are equal in number to the celestial Gods and Goddesses.
We

^a Dii Terrestres urbes & campos promiscuè incolunt.

^b Dii autem sylvestres rure tantum, et in sylvis degunt.

We will begin with the eldest, Saturn, whose image you see there.

P. Is that decrepid wrinkled old man ^c Saturn, with a long beard and a hoary head? His shoulders are bowed like an arch, and his jaws are hollow and thin; his eyes are full of corruption, and his cheeks sunk, his nose flat, his forehead full of furrows, his chin turning up, his lips black and blue, his little ears flagging, and his hands crooked; his right hand holds a rusty scythe, and his left hand a child which he is about to devour.

M. It is indeed Saturn, the son of Terra (or Vesta) and Coelum, ^e Coelus, or Coelius, ^f who was the son of Aether and Dies, and the oldest of all the Gods. This Coelum (according to the story) married his own daughter Vesta, and begat many children of her, the most eminent of which was Saturn, whose brothers were the Cyclops, Oceanus, Titan, ^g the hundred-handed giants, and divers others; his sisters were Ceres, Tethys, and Ops or Rhea (whom he afterwards married). The sisters persuaded their mother Vesta to exclude Titan or Titanus the eldest son, and to appoint Saturn heir of his father's kingdom. When Titan saw the fixed resolution of his mother and sisters, he would not strive against the stream, but voluntarily quitted his right, and transferred it upon Saturn, under condition that he should not bring up any male children, that so, after Saturn's death, the kingdom might return to the children of Titan.

P. Did Saturn accept that condition?

M. He not only accepted, but sincerely kept it whilst he could; but at last his design was prevented: for when his wife Ops perceived that her husband devoured all her male children, when she brought

^c Virg. *Æncid.* 7.

^e Græce dicitur *γαῖος*.

Placid. in *Thebaid.* l. 6

^d Martian. apud Liliūm. *Gyr.*

^f Nonn. lib. 21. Dionys. *Lib.*

^g Centimani.

brought forth the twins Jupiter and Juno, she sent only Juno to him, but sent Jupiter to be nursed in mount Ida, by the priestesses of Cybele, who were called *Curetes*, or *Corybantes*. It was their custom to beat drums and cymbals while the sacrifices were offered up; and the noise of them hindered Saturn from hearing the cries of Jupiter. By the same trick she also saved Neptune and Pluto from her devouring husband.

P. Was this artifice ever discovered to Saturn?

M. Yes; and he demanded the boy of Ops; but Ops wrapped up a stone in swaddling-cloaths, and delivered that to her husband, to be devoured instead of Jupiter; and Saturn swallowed it down in a moment.

P. What did Titan do when he saw himself cheated, and the agreement broken?

M. To revenge the injury done to him. he raised forces and brought them against Saturn; and making both him and Rhea prisoners, he bound them, and shut them up together in ^h hell, where they lay, till Jupiter a few years after overcame the Titans, and set his father and mother again at liberty.

P. I suppose that Saturn remembered this kindness, and favoured Jupiter afterwards.

M. On the contrary, he strove to take away his life; ⁱ because he heard by an oracle that he should be driven out of his kingdom by a son, as in reality he was afterwards: for Jupiter deposed him from the throne, and expelled him from the kingdom, because he had conspired to take away his life. ^k Besides this, when he found Saturn almost drunk with mead, he bound him and gelt him, as Saturn had gelt his father Coelum before with his sickle.

P. And

^h In Tartaro.

ⁱ Enn. in Euemero.

^k Stat.

Theb. 8. Claud. de raptu Proserpinæ.

P. And whither did Saturn go after he had lost his kingdom?

M. Into Italy, ¹ which was anciently called *Saturnia* from him. He lived there with King Janus; and that part of Italy in which he lay hid, was afterwards called *Latium*, and the people *Latini*, as ^m Ovid observes. King Janus made Saturn partner of his kingdom: upon which ⁿ Saturn reduced the wild people (who wandered up and down before like beasts) to civil society, and joined them to each other, as it were, in chains of brass, that is, by the brass money which he invented: and therefore on one side of the money was stamped a ship, ^o because Saturn came thither in a ship; and on the other side was stamped a Janus Bifrons. But although the money was brass, ^p yet this was the golden age in which Saturn lived, when (as ^q the poets, who magnify the happiness of that age, would persuade us) the earth, without the labour of ploughing and sowing, brought forth its fruits, and all things were common to all; there were no differences nor contentions among any, for every thing happened according to every body's mind. ^r Virgil hath given an elegant description of this happy

¹ Virg. *Æn.* 1. Cyprian. de *Idolorum Vanitate.*

^m "Inde diu genti mansit Saturnia nomen;

"Dicta fuit Latium terra, latente Deo."

Fast. 1. 1.

The name *Saturnia* thence this land did bear.

And *Latium* too, because he shelter'd here.

ⁿ Diodor. *Biblioth.* 1. 5.

^o "At bona posteritas purpim signavit in ære,

"Hospitis adventum testificata Dei."

Ovid. *Fast.* 1. 3.

A ship by the following age was stamp'd on coin,

To shew they once a God did entertain.

^p Virg. *Georg.* 1.

^q Vide Tibull. *Hesiod.* *Pherecrat.*

Trog. apud Justin. 1. 41. *Martial.* 1. 32. *Epig.* 73.

^r "Primus ab æthereo venit Saturnus Olympo,

"Arma Jovis fugiens, et regnis exul adeptis.

"Is genus indocile ac dispersum montibus altis

"*Com.*

happy age in the 8th Book of his *Æneids*. ^s Ovid likewise describes it; and ^t Virgil again in another place.

SECT. II. *Names of Saturn.*

MANY derive the name *Saturnus* (or *Saturnus*, as they anciently pronounced it) ^u from sowing, because he first taught the art of sowing and tilling the ground in Italy; and therefore he was esteemed the God of husbandry, and called by the Romans *Stercutius*, because he first fattened the earth with dung: he is therefore painted with a sickle, with which the meadows are mowed and the corn is cut down. This sickle was thrown into Sicily, and there fell within a city which was formerly called *Trepanum*, and since *Trepano*, from ^v thence; though others affirm, that this city had its name ^x from that sickle which Ceres had from Vulcan, and gave the Titans when she taught them to mow. But

“ Composuit, legesque dedit. Latiumque vocari

“ Maluit, his quoniam latuisset tutus in oris :

“ Aureaque, ut perhibent, illo sub rege fuere

“ Sæcula, sic placido populos in pace regebat.”

Then Saturn came, who fled the pow'rs of Jove,

Robb'd of his realms and banish'd from above :

The men dispers'd on hills to town he brought,

The laws ordain'd, and civil customs taught ;

And *Latium* call'd the land, where safe he lay

From his unduteous son, and his usurping sway :

With his mild empire peace and plenty came ;

And hence the golden times deriv'd their name.

^s “ Signabat nullo limite fessor hominum.”

Amor. l. 3.

The delver made nor bound, nor balk.

^t “ Nec signare quidem aut partiri limite campum

“ Fas erat.”

Georg. l. 8.

No fences parted fields, no marks, nor bounds,

Distinguish'd acres of litigious grounds.”

^u Saturnus dictus est à *Satu*, sicut à *Portu* Portunus, & à *Neptis*

Neptunus. Fessus, Servius in *Æneid.* 7. Lips. Saturnal. 3.

^v Falx enim Græcè dicitur *Δρεπανον*. *Apollod.* l. 4. Argon.

^z Ovid. Fast.

But others say, the town had its name because it was crooked and hollow like a fickle. Indeed, Sicily is so fruitful in corn and pasture, that the poets justly imagined that the fickle was kept there.

2. Again, *Saturnus* is derived from that ^y fulness which is the effect of his bounty when he fills the bellies of the people with provisions; as his wife was called *Ops*, ^z because *she helps the hungry*. Others affirm that he is called *Saturn*, ^a because he is *satisfied with the years* that he devours; for Saturn and time are the same.

3. Lastly, others think that this name is given him, because he is ^b the *former of the mind*; because he creates sense and understanding in the minds of men, and perfects them with precepts and prudence.

SECT. III. *The Sacrifices and Festivals. Saturnalia.*

MEN only were sacrificed to Saturn, because he was delighted, as they thought, with human blood; wherefore the gladiators were placed under his protection, and fought at his feasts. ^c The Romans esteemed him an infernal God, as Plutarch says, because the planet Saturn is malignant and hurtful; yet he is commonly reckoned a terrestrial God. Those who sacrificed to him had their heads bare, and his priests wore scarlet garments. On his altars were placed wax tapers lighted, because by Saturn men were reduced from the darkness of error to the light of truth.

The feasts ^d *Saturnalia*, in the Greek language

Κρονία

^y A saturando, quasi saturet populos annona.
Esurientibus opem ferat.

^z Quod

annis quos ipse devorat. Cic. de Nat. Deor. 2.

^a Quod ipse saturetur

^b Saturnus quasi fator *νοῦ*, id est, qui mentem, sensumque creat. Apollonophan, apud Fulgent.

^c Macrobian. Saturnal. 1.

c. 10. Tertull. de Testimon. Anim. & de Pallio.
Halicarn. 1. 2.

^d Διον.

^e *[Cronia]*, were instituted either by Tullus king of the Romans, or, if we believe Livy, by Sempronius and Minutius the consuls. ^e Till the time of Julius Cæsar they were finished in one day, on the nineteenth of December; but then they began to be celebrated in three days, and afterwards in four or five, by the order of Caligula: and some write, that they have lasted seven days: and from hence they called these days ^f the *first*, the *second*, and the *third festivals of Saturn*, &c. And when these days were added to the feast, the first day of celebrating it was the seventeenth of December.

Upon ^g these festival days, 1. The senate did not sit. 2. The schools kept holiday. 3. Presents were sent to and fro amongst friends. 4. It was unlawful to proclaim war, or execute any offenders. 5. Servants were allowed to be jocose and merry towards their masters; as we learn from ^h Ausonius. 6. Nay, the masters waited on the servants, who sat at table, in memory of that liberty which all enjoyed in ancient times in Saturn's reign, where there was no servitude. 7. Contrary to the custom, ⁱ they washed them as soon as they arose, as if they were about sitting down to table. 8. And lastly, ^k they put on a certain festival garment, called *synthesis*, like a cloak of purple or scarlet colour; and this gentlemen only wore.

SECT.

^e Lips. Sat. 1. Dion. l. 59. & 60. Suet. in Calig. Cic. ad Attic. 13. Epist. 50.

^f Prima, secunda, tertia, Saturnalia. ^g Martial. 7. Epigr. 27. Plin. 8. Epig. 7. Mart. passim. Dio. l. 50. Athen. 14. Sen. Ep.

^h "Aurea nunc revocet Saturni festa December:

"Nunc tibi cum domino ludere, verna, licet." Ecl. de Men.
December now brings Saturn's merry feasts,

When masters bear their sportive servants jests.

ⁱ Tertul. apud Lips.

^k Petron Arbiter.

SECT. IV. *The Historical Sense of the Fable. By Saturn is meant Noah.*

ALTHOUGH it is generally said that ¹ Saturn was Nimrod, the founder of the empire of Babylon, yet I am more inclined to believe the opinion of ^m Bochartus, who maintains that Saturn and Noah were the same. These reasons which he brings seem persuasive.

1. In the time of Noah ⁿ the whole earth spake one language; and the ancient mythologists say, that the beasts understood this language. And it is said, ^o that in Saturn's age there was but one language, which was common to men and brutes.

2. Noah is called in the Hebrew language, ^p *a man of the earth*; that is, *an husbandman*, according to the usual phrase of Scripture, which calls a soldier ^q *a man of war*; a strong man, ^r *a man of the arms*; a murderer, ^s *a man of blood*; an orator, ^t *a man of words*; and a shepherd, ^u *a man of cattle*. Now Saturn is justly called *a man of the earth*, because he married Tellus, whose other names were *Rhea* and *Ops*.

3. As Noah was the first planter of vineyards, so the ^x art of cultivating vines and fields is attributed to Saturn's invention.

4. As Noah was once overcome with wine, because perhaps he never experienced the strength of it before, ^y so the Saturnalians did frequently drink excessively, because Saturn protected drunken men.

5. As

¹ Borosius, l. 3.
^{c.} l. 3. Genesis xi.
^t *terræ*, Genesis ix. 20.
^r *Vir Brachiorum*,
^u Gen. xlv. 32.
Romanæ.
Ep. Sat.

^m Bochart. in suo Phaleg. l. 1.
ⁿ Plato in Politicis.
^p Josh. v. 4.
^q Job xxii. 3.
^s 2 Sam. xvi. 17.
^t Exod. x.
^x Aurel. Victor de Origine Gentis
^y Macrobi. Saturnal. l. c. 6. Lucian. in

5. As Noah cursed his son Ham, because he saw his father's nakedness with delight ; ^y Saturn made a law, that whosoever saw the Gods naked should be punished.

6. Plato says, ^z *that Saturn and his wife Rhea, and those with them, were born of Oceanus and Thetis :* and thus Noah, and all that were with him, were, in a manner, new-born out of the waters of the deluge by the help of the ark. And if a ship was stamped upon the ancient coins ^a because Saturn came into Italy in a ship, surely this honour belonged rather to Noah, who in a ship preserved the race of mankind from utter destruction.

7. Did Noah foretel the coming of the flood? so did Saturn foretell ^b that there should be great quantities of rain, and an ark built, in which men, birds, and creeping things, should all sail together.

8. Saturn is said to have devoured all his sons but these three, Jupiter, Neptune, and Pluto. So Noah, the pastor and prophet, and as it were, the father of all mortals, may be said to have condemned and destroyed all men ; ^c because he foretold that they would be destroyed in the flood. For, in the Scripture-phrase, the prophets are said to *do the thing which they foretel shall be done hereafter*. Thus when the ^d prophet says, *When I come to destroy the city*, he means, *When I come to foretel that the city should be destroyed*. But as Saturn had three sons left to him not devoured, so Noah had three ;

G

Sem,

^y Callimachus in Hymn. ^z Κρονος και 'Ρεα ὅσοι μετα τῶτων.
&c. id est, Saturnus & Rhea et qui cum illis fuere ex Oceano & Thetide nati perhibentur. Plato. in Timæo.

^a Plutarch. in Ποσειδωνοις. Κρονος προσημαίνειν εἶναι πολλὰς ὀμβρὰς, &c. id est, Saturnus prænunciat magnam imbrium vim iuram, & fabricandam esse arcam, & in ea cum volucris, reptilibus, atque jumentis esse navigandum.

^b Alex. Polyphist. apud Cyril. contra Julian. l. 1.

^c Hebrews xi. 7.

^d Ezek. xlii. 2.

Sem, Cham, and Japhet, who were not destroyed in the flood.

Furthermore, these reasons may persuade us that Noah's son Cham is Jupiter: 1. His Hebrew name *Ham* is by many called *Cham*; from whence it is plain the Egyptians had the name *Amun*, [*Amoun* ;] and the Africans, *Ammon* or *Hammon*. 2. Cham was the youngest son of Noah, as Jupiter was of Saturn. 3. Jupiter is feigned to be ^e *Lord of the heavens*; thus Cham had Africa, which country is esteemed nearer the heavens than other countries, because it has the planets vertical. 4. Jupiter gelded his father; which story seems to be taken from the twenty-second verse of the ninth chapter of Genesis; where it is written, *And Ham saw the nakedness of his father, and told, or, and cut off*; ^f for so it might, by mistake, be read in the Hebrew tongue, by altering only one or two vowels.

Japhet is the same with Neptune; ^g for as Neptune had the command of the sea, so the islands and peninsulas fell chiefly to Japhet's lot.

But how shall we prove that Sem was Pluto? What carried him into hell? Not his piety and holiness, by which he excelled his brothers, and glorified his own name; but perhaps because he was so holy, and so great an enemy to idolatry, that the idolaters hated him whilst he lived, and endeavoured to blacken his memory when he died, by sending him to the Stygian darkness, and putting into his hand the sceptre of hell.

SECT.

^e Callimach. Hymn. ad Jovem. Lucan. 2. 9.

^f Et nunciavit, vajagged, pro quo facile legi potuit vajagged, id est, abscidit; tum maxime cum vocalia puncta nulladum erat subscripta consonantibus.

^g Lactantius de falsa Religione, l. 1. c. 1.

De M. P.



SECT. V. *A philosophical Sense of the Fable. Saturn, Time.*

THE Greek ^h words signifying *Saturn* and *Time* differ only in one letter ; from whence it is plain, that by Saturn, Time may be meant. And on this account ⁱ Saturn is painted devouring his children, and vomiting them up again : as indeed Time devours and consumes all things which it has produced : which at length revive again, and are as it were renewed.

Or else, Days, Months, and Years, are the children of Time, which he constantly devours and produces a-new.

Sometimes he is painted in the midst of two young boys and two girls ; and Time is surrounded by the different seasons of the year, as parents are by their children.

Lastly, as Saturn has his scythe, so has Time too, with which he mows down all things ; neither can the hardest adamant withstand its edge.

C H A P. II.

SECT. I. JANUS. *His Image.*

P. **O** STRANGE ! What is this ? An image with two faces and only one head ?

M. It is so ; and by those faces he sees the things placed both before and behind him. It is Janus, the ^k two-faced God ; holding a key in his right-hand, and a rod in his left. Beneath his feet you see twelve altars. If he could lay aside that rod

G 2

and

^h Κρονος, Saturnus, χρόνος, Tempus. ⁱ Cicero. de Nat. Deor. Orph. in Hymn. ad Saturn. Æschyl. in Eumen.
^k Bifrons Deus, Ovid.

and key, perhaps, according to his custom, he would express to you the number three hundred with one hand, and the number sixty-five by the other ; by differently moving, bending, and weaving his fingers.

P. I do not thoroughly understand your meaning.

M. You will presently clearly and perfectly understand both what I say, and what you see with your eyes. Stay a little till I explain the four most remarkable names of this God ; for in so doing I shall not only explain this picture, but also tell you whatever things are necessary concerning Janus in this place.

SECT. II. Names and Actions of Janus.

SOME ^l say that Janus was the son of Cœlus and Hecate ; and that his name was given him ^m from a word signifying to go or pass through. From whence it is said, that ⁿ thoroughfares are called in the plural number, *Jani* ; and the gates before the doors of private houses, *Januæ*. A place at Rome was called *Jani*, ^o where there were three images of Janus. In this place usurers and creditors always met to pay and receive money. And this place is mentioned both by ^p Tully and ^q Horace.

As he is painted with two faces, so he is called by Virgil ^r *Bifrons*, and by Ovid ^s *Biceps* ; because

^l Arnob. cont. Gentes.

^m Janus quasi Eurus ab eundo.

ⁿ Unde fit, ut transitiones perviæ Jani (plurali numero), foris-que in liminibus profanarum ædium Januæ dicerentur. Cic. 2. de Nat. Deor. 3.

^o Acron. in Horat. l. 2. Sat. 8.

^p Viri optimi ad medium Janum sedentes. Cicero. de Offic. 2. Dempster. in Paralip.

^q Imus & summus Janus.

Horat. l. ep. 1.

^r Virg. Æneid. 12.

^s " Janus Biceps anni tacite labentis imago,

" Solus de superis, qui tua terga vides."

so great was his prudence, that he saw both the things past and those which were future. Or else because by Janus the world was thought to be meant, viewing with its two faces the principal quarters of it, the east and west. He is also described ^t with four faces, from the four quarters of the world, because he governs them by his counsel and authority : or because, as he is Lord of the day, with his two faces he observes both the morning and the evening ; as ^u Horace says.

When Romulus king of the Romans made a league with Tatius king of the Sabines, they set up an image of Janus Bifrons, intending thereby to represent both ^v nations between which the peace was concluded ; Numa afterwards built a temple which had double doors, and dedicated it to that same Janus. When Falisci, a city of Hetruria, was taken, ^x there was an image of Janus found with four faces ; whereupon the temple of Janus had four gates. But of that temple we shall speak by and bye.

He was called *Turn-key*, or *Club-bearer* [*Claviger*], from the rod and keys in his hands. He held the rod, because he was the ^y guardian of the ways ; and the key, for these reasons :

i. He was the inventor of locks, doors, and gates, which are called *januæ*, after his name ; and him-

G 3

Thou double pate, the sliding year dost shew ;
The only God that thine own back can view.

^t Quadrifrons.

^u " Ma'utine pater, seu Jane, libentior audis,

" Unde homines operum primos vitæque labores

" Istituant."——

Old Janus, if you please, grave two-fac'd father,

Or else bright God o' the morning, choose you whether,

Who dost it the lives and toils of mortal men.

^v Effecerunt simulacrum Jani Bifrontis quasi ad imaginem, duorum populorum. Servius. in *Æneid.* 12. ^x Capis Faliscis inventum est simulacrum Jani Quadrifontis. Servius in 7. *Æneid.*

^y Rectori viarum. *Id.* Gyr.

himself is called ^z *Janitor*, because doors were under his protection.

2. He is the Janitor of the year, and of all the months; the first of which takes the name of *January* from him. To Juno belong the kalends of the months, and she committed them to his care, wherefore he is called by some *Junonius*: and ^a Martial takes notice, that the government of the year was committed to him; for which reason ^b twelve altars were dedicated to him, according to the number of the months, as there were also twelve small chapels in his temple. ^c The consuls were, among the Romans, inaugurated in the temple of Janus; who were from thence said ^d *to open the year*. Upon the kalends of January (and, as Macrobius says, on the kalends of March,) a new laurel was hung upon the statue of Janus, and the old laurel taken away; of which custom ^e Ovid makes mention.

P. Was this done because he was the inventor of laurel garlands.

M. Pliny did not think so, but believed this custom was occasioned because Janus rules over the year: ^f *The statue, says he, of Janus, which was dedicated*

^z Græce *Εὐαγίος*.

^a "Annoꝝ, nitidique fator pulcherrime mundi."

Gay founder of the world, and of our years. Mart. l. 10. Ep. 23.

^b Var. lib. Human. Siden. Apellin. Carn. 7. 1 Sat. c. 12.

^c Siden. ibid.

^d Aperire annum. Vide Lexicog.

^e "Laurea fluminibus, quæ toto perstitit anno,

"Tollitur, & frondes sunt in honore novæ."

Fast. l. 3.

The laurel that the former year did grace,

'T' a fresh and verdant garland yields his place.

^f Quod Janus Geminus a Numa Rege dicatus digitis ita figuratis ut trecentorum quinquaginta quinque (sexaginta quinque, ut legunt) dierum nota, per significationem anni, temporis ævi. &c. Deum indicaret. Plinius. Vide etiam Athen. l. 34. c. 7. & L. Gyr.

by Numa, had its fingers so composed as to signify the number of three hundred sixty-five days; to shew that Janus was a God, by his knowledge of the year and time, and ages. ^g He had not these figures described on his hand, but had a peculiar way of numbering them, by bending, stretching, or mixing his fingers; of which numeration many are the opinions of authors.

3. He holds a key in his hand, because he is, as it were, the ^h door through which the prayers of mankind have access to the Gods. For in all the sacrifices, prayers were first offered up to Janus. And Janus himself gives the same reason, ⁱ as we find in Ovid, why before men sacrificed to any of the other Gods, they first offered sacrifice to him. But Festus gives another reason why prayers and sacrifices were in the first place offered to Janus: *viz.* because men thought that all things took their being from Janus, therefore they first made their supplications to him as to a common father. For though the name ^k *father* is given to all the Gods, yet Janus was particularly called by this name. He first built temples and altars, ^l and instituted religious rites; and ^m *for that reason among others,*

G 4

in

g Tiraq. Lil. Gyr. Apuleii 2. Apol. &c.

h Arnob. contra Gentes.

i ———“ Cur quemvis aliorum numina placem,

“ Jane, tibi primum thura merumque fero?

“ Ut possis aditum per me, qui limina servo,

“ Ad quoscunque voles, inquit, habere Deos.” Fast. l. 2.

Why is't that, though I other Gods adore,

I first must Janus' Deity implore?

Because I hold the door by which access

Is had to any God you would address.

k Quod fuerit omnium primus a quo rerum omnium factum putabant initium: Ideo ei supplicabant velut parenti. Festus, l. 3. in verbo Chaos.

l Virg. Æneid. 8. Juvenal. Sat. 6. Servius.

in 2 Georg.

m Propterea aque in omni sacrificio perpetua

ei præfatio præmittitur, sarque illi & vinum præhibatur Fab. Pict. l. 1. de Ant. Lat.

in all sacrifices they begin their rites by offering bread, corn, and wine, to Janus, before any thing is offered to any other deity. Frankincense was never offered to him, though Ovid mentions it; which therefore he infers either by poetical licence, or only in respect to the sacrifices which were in use in his time. For, as ^a Pliny writes, *they did not sacrifice with frankincense in the times of the Trojans*. Neither does Homer in the least mention frankincense in any place where he speaks of sacrifices; which so exact an author would never have omitted, if it had been in use. Neither do I find a Greek word that properly signifies *thus*; for θυον [*Thyon*], or θυιον [*Thyion*], signifies not only *thus*, but any odoriferous smell. He was also called *Patulcius* and *Clausus*, or *Patulacius* and *Clausus*, from ^o opening and shutting; for in the time of war Janus's temple was open, but shut in time of peace. This temple was founded by Romulus and Tatius; and, as I said before, Numa ordained that it should be opened when the Romans waged war, but shut when they enjoyed peace. It was open in time of war, because a spring of hot water arose out of the place where this temple stands, when Romulus fought with the Sabines, and forced the enemy to march away; therefore in war they opened that temple, hoping for the same or the like assistance; or it may be rather, ^p because they who go to war ought to think of peace, and wish for a quick return into their native country.

Ovid mentions both these latter names of Janus in

ⁿ Iliacis temporibus Thure non supplicatum. Plin. l. 13. c. 1.
^o A patendo vel patefaciendo & claudendo. Servius. in 1. Æneid. Claud. de Hon. 6. Conf.

^p Serv. in Æneid 7.

in a ^a distich; and Virgil describes ^r the manner and occasion of opening his temple, and also the ^s consequences of shutting it again. It is remarkable, that within the space of seven hundred years this temple of Janus was shut only ^t thrice: once by

G 5

Numa;

q " Nomina ridebis, modo namque Patulcius idem,
Et modo sacrificio Clusius ore vocor."

The priest this moment me Patulcius calls, and then
Next moment me he Clusius names again.

r " Sunt geminæ belli portæ (sic nomine dicunt);
Religione sacræ & sævi formidine Martis.

" Centum ærei claudunt vinctæ æternaque ferri
Robora: nec custos absistit limine Janus.

" Has ubi certa sedet patribus sententia pugnæ,
Ipse Quirinali trabca cinctuque gabino

" Insignis, reserat stridentia limina consul."

Two gates of steel, (the name of Mars they bear,
And still are worshipp'd with religious fear,

Before his temple stand; the dire abode
And the fear'd issues of the furious God,

Are sec'd with brazen bolts; without the gates
The weary guardian Janus doubly waits.

Then when the sacred senate votes the wars,
The Roman consul their decree declares,

And in his robes the founding gates unbars.

s " Aspera tum positis mitescunt sæcula bellis:
Cana fides, & Vesta, Remo cum fra'tre Quirinus

" Jura dabunt: diræ ferro & compagibus arctis
Claudentur belli portæ, Furor impius intus,

" Sæva sedens super arma, & centum vinctus ahenis
Post tergum nodis, fremit horridus ore cruento."

Then dire debate and impious war shall cease,
And the stern age be softened into peace:

Then banish'd faith shall once again return,
And Vestal fires in hollow temples burn;

And Remus with Quirinus shall sustain
The righteous laws, and fraud and force restrain,

Janus himself before his fane shall wait,
And keep the dreadful issues of his gate

With bolts and iron bars. Within remains
Imprison'd Fury, bound in brazen chains;

High on a trophy rais'd of useless arms
He sits, and threats the world with vain alarms.

t Liv. l. 2. Ores. l. 5. cap. 12. Dio, l. 51.

Numa; the second time by the consuls Marcus Attilius, and Titus Manlius, after the Carthaginian war; and, lastly, by Augustus, after the victory at Actium.

SECT. III. *An Explanation of the Fable. Janus the emblem of Prudence.*

IN this story of ^u Janus (whom some call Noah; some, Ogyges; some a priest, a philosopher, and a divine; and some an ancient king of Italy, who was the founder of the town Janiculum); we may behold the representation of a very prudent person; whose wisdom *consists* ^v in the remembrance of things past, and in the foresight of things to come. The prudent man ought, therefore, to have, as it were, two faces; that, according to his natural sagacity of mind and ripeness of judgment, observing both things past and future, he may be able to discern the causes and beginnings, the progress, and, as it were, the forerunning accidents of all things: that he may be able to draw likenesses, to make comparisons, to observe consequences, and perceive futurities; and, by a wise connection of causes and events, be able to join things present with things to come, and things future with things past.

The prudent person has the key of all things: nothing is so obscure, that his understanding cannot comprehend; nothing is so secret and private, that his consideration and care cannot detect and lay open; nothing so hard and intricate, that his quickness and dexterity cannot explain and unfold. With this key he examines all the ways of business, and finds which are the most proper; he

^u Munst. Cosm. 2. Fab. 9. Pict.
memoria & providentia futurorum.

^v In præteritorum
Tul. de Senectute.

W. H. L. V.



sees the disposition of times, and the exigencies of affairs ; he removes the difficulties and the bars that lie in his way ; he publishes as much as is useful, and conceals closely whatsoever will be hurtful to him. With this key he lays open for himself a passage into the friendship of others ; he insinuates himself into the inward recesses of their breasts ; he learns their most secret counsels, their most reserved thoughts ; he resolves mysteries, and penetrates things unknown : and seeks, and finds, and views objects the most remote from the common sense of the world.

Janus first instituted altars, temples, and sacrifices. Thus it is a sign of the highest prudence and understanding to pay due homage to the Almighty, to reverence his power, to propagate his worship, and magnify his glory. And as men offered first to Janus in all sacrifices, because of his exemplary holiness and piety, so how much the more worship men pay to God, so much the more honour shall they receive both from God and men ; as the precepts and examples in the holy Scripture abundantly testify.

C H A P. III.

SECT. I. VULCAN.

P. **O** HEAVENS ! I think I see a blacksmith among the Gods.

M. Very true : he is both a smith and a God, by name *Vulcan*. He has a shop in the island Lemnos, where he exercises his trade, and where, though he is a God himself, he made Jupiter's thunder, and the arms of the other Gods.

P. If he was a God, what misfortune drove him to the forge, and tied him to such a nasty employment ?

M. His deformity, I believe. * He was born of Jupiter and Juno, some say of Juno only; and being contemptible for his deformity, he was cast down from heaven into the island Lemnos, (whence he is called *Lemnius*): he broke his leg with the fall; and if the Lemnians had not caught him when he fell, he had certainly broke his neck: he has ever since been lame. In requital of their kindness, he fixed his seat among them, and set up the craft of a smith, teaching them the manifold uses of fire and iron; and from softening and polishing iron, y he received the name *Mulciber* or *Mulcifer*.

This nasty deformed smith, which you will wonder to hear, obtained in marriage the most beautiful Goddess Venus; and not long after, when he caught her and Mars committing adultery, he linked them together with chains, and exposed them to the laughter of all the Gods. He desired mightily to marry Minerva; and Jupiter consented, yielding up the virgin to the will of this nasty wretch. But she resisted his attempts; and in the struggle his nature fell from him upon the earth, and produced the monster *Erichthonius*, *Erichtheus*, or *Erichthonicus*, who was a boy with dragon's feet; to hide the monstrous deformity of which, he first invented chariots. Jupiter (as I said) consented that Vulcan should marry Minerva, if he could overcome her modesty. For, when Vulcan made arms for the Gods, Jupiter gave him leave to choose out of the Goddesses a wife, and he chose Minerva: but he admonished Minerva at the same time to refuse him, and preserve her virginity, as she did admirably well.

At

x. Phurnut. de Nat. Deor. Hesiod. Lucian. de Sacrific. Virg. *Æneid.* 6. y. A mulcendo ferro. Vide Lucan. l. 1.

At Rome were celebrated the *Vulcani*, ² feasts in honour of Vulcan; at which they drew animals into the fire to be burnt to death. The Athenians instituted other feasts to his honour, called *Chalcea*. A temple, besides, was dedicated to him upon the mountain ^a *Ætna*, from which he is sometimes named *Ætnæus*. This temple was guarded by dogs, ^b whose sense of smelling was so exquisite, that they could discern whether the persons that came thither were chaste and religious, or whether they were wicked; they used to meet, and flatter, and follow the good, esteeming them the acquaintance and friends of Vulcan their master; but they barked and flew at the bad, and never left off tearing them until they had driven them away.

P. I have heard, unless I am mistaken, that this Vulcan, by Jupiter's command, made a living woman. Is it true?

M. It is a comical thing to expect truth in fables. It is indeed feigned, that the first woman was fashioned by the hammer of Vulcan, and that every God gave her some present; whence she was called *Pandora*. Pallas gave her wisdom, Apollo the art of music, Mercury the art of eloquence, Venus gave her beauty, and the rest of the Gods gave her other accomplishments. ^c They say also, that when Prometheus stole fire from heaven to animate the man which he had made, Jupiter was incensed, and sent Pandora to Prometheus with a sealed box; but Prometheus would not receive it. He sent her with the same box again to the wife of Epimetheus, the brother of Prometheus; and she, out of a curiosity natural to her sex, opened it,

² Ita dictus ἀπο τῆς ἐρίδος καὶ χθονος, ex contentione & terra. Vide Virg. Georg. 3. ^a Var. ap. Lil. ^b Pollux, l. 7. apud Lil. Gyr. ^c Pausan, in At.

it ; which as soon as she had done, all sorts of diseases and evils, with which it was filled, flew among mankind, and have infested them ever since. And nothing was left in the bottom of the box but Hope.

SECT. II. *The Cyclops, servants to Vulcan.*

P. **W**HAT black, nasty, one-eyed fellows are those.

M. They are Vulcan's servants, and work with him in the shop. They are called ^d *Cyclops*, because they had but one eye, which was in the middle of their foreheads, of a circular figure. Neptune and Amphitrite were their parents. And the ^e names of three of them were *Brontes*, *Steropes*, and *Pyracmon* : besides, there were many more whose names are not mentioned, who all exercised ^f the art of smithery under Vulcan, as we are taught by Virgil.

SECT.

d A *κυκλος* circulus, & *ωψ* oculus.

e " Ferrum exercebant vasto Cyclopes in antro,
" Brontesque, Steropesque, & nudus membra Pyracmon."

On their eternal anvils here he found

The brethren beating, and the blows go round.

Virg.

f ——" Alii ventosis follibus auras

" Accipiunt redduntque : alii stridentia tingunt

" Æra lacus gemit impositis incudibus antrum.

" Illi inter sese multa vi brachia tollunt

" In numerum, versantque tenaci forcipe ferrum."

One stirs the fire, and one the bellows blows.

The hissing steel is in the smithy drown'd ;

The grot with beaten anvils groans around ;

By turns their arms advance, in equal time ;

They turn the glowing mass with crooked tongs ;

The fiery work proceeds with rustic songs.

SECT. III. *Cacus and Cæculus, sons of Vulcan and Polyphemus.*

CACUS was the vilest of rogues ; his name was given him ^g from his wickedness. He tormented all Latium with his fires and robberies ; living like a beast in a dismal cave. He stole Hercules's oxen, and dragged them backwards by their tails into his cave, that so the tract of their feet might not discover this repository of his thefts. But Hercules passing by, heard the lowing of the oxen in the cave ; broke open the doors ; and seizing the villain, ^h put him to death. ⁱ His cave was so dark, that it admitted not the least ray of light. The floor of it was red with the blood perpetually shed upon it ; and the heads and limbs of the men he had murdered were fastened to the posts of the doors.

Cæcu-

g " Απο τῆ κακῆ, a malo.

h—" Cacus in tenebris incendia vana vomentem

" Corripit, in nodum complexus ; & angit inhærens

" Elisos oculos, & siccum sanguine guttur. Virg. *Æn.* 8.

The monster spuing fruitless flames he found ;

He squeez'd his throat, he wreath'd his neck around,

And in a knot his crippled members bound :

Then from the sockets tore his burning eyes ;

Roll'd on a heap the breathless robber lies.

i " Hic spelunca fuit vasto submota recessu

" Semihominis Caci ; facies quam dira tegebat

" Solis inaccessam radiis ; semperque recenti

" Cæde tegebat humus ; foribus affixa superbis

" Ora virum tristi pendebant pallida tabo.

" Hæc monstro Vulcanus erat pater : illius atros

" Orc vomens ignes magna se mole ferebat."

'Twas once a robber's den, inclos'd around

With living stone, and deep beneath the ground.

The monster Cacus, more than half a beast,

This hold, impervious to the son, possess'd ;

The pavements ever foul with human gore ;

Heads, and their mangled members, hung the door.

Vulcan this plague begot ; and, like his Sire,

Black clouds he belch'd, and flames of livid fire.

Cæculus also lived by plunder and robbery. He was so called from the smallness of his eyes, (it is thought the noble family of the Cæciliæ at Rome derived their original from him). Whilst his mother sat by the fire, a spark flew into her lap: hereupon she grew big with child, and within the usual time she brought forth this son; who was afterwards the founder of the city Præneste. ^k Others say that the shepherds found Cæculus unhurt in the midst of the fire as soon as he was born; from whence he was thought to be the son of Vulcan.

To these servants and sons of Vulcan, add the shepherd Polyphemus, a monster not unlike them, born of Neptune. For he had but one eye in his forehead, like the Cyclops; and he procured his living by murders and robberies, like Cacus and Cæculus. ^l This monster drew two of Ulysses's companions

^k Virg. *Æneid.* 7.

^l "Visceribus miserorum, & sanguine vescitur atro,

"Vidi egomet, duo de numero corpora nostro

"Prensa manu magna, medio resupinus in antro,

"Frangeret ad saxum; sanieque aspersa natarent

"Limina: vidi, atro cuni membra fluentia tabo

"Manderet & tepidi tremere sub dentibus artus.

"Haud impune quidem nec talia passus Ulysses,

"Oblitusque sui est Ithacus discrimine tanto

"Nam simul expletus dapibus, vinoque sepultus

"Cervicem inflexam posuit; jacuitque per antrum

"Immensum, saniem eructans, ac frustra cruento

"Per somnum commixta mero: nos magna precati

"Numina, sortitique vices, una undique circum.

"Fundimur, & telo lumen terebramus acuto.

"Ingens: quod torva solam sub fronte latebat,

"Argolici clypei aut Phæbea lampadis instar." Virg. *Æn.* 3.

The joints of slaughter'd wretches are his food,

And for his wine he quaffs the streaming blood:

These eyes beheld, when with his spacious hand

He seiz'd two captives of our Grecian band;

Stretch'd on his back, he dash'd against the stones

Their broken bodies and their cracking bones.

nions into his den in Sicily, and devoured them. He thought too, that the rest of Ulysses's servants could not escape his jaws. But Ulysses made him drunk with wine, and then with a firebrand quite put out his sight, and escaped.

SECT. IV. *The Signification of the Fable. Vulcan, a symbol of two sorts of fire.*

THAT by Vulcan is understood fire, the name itself discovers, if we believe ^m Varro, who says that the word *Vulcanus* is derived from the force and violence of fire : and therefore he is painted with a blue hat, ⁿ which is a symbol of the celestial or elementary fire, which is by nature clear and unmixed ; whereas the common fire that is used on earth is weak, and wants continual fuel to support it ; and therefore Vulcan is said to be lame. ^o He is said to have been cast down from heaven, because the lightning comes from the clouds ; and to have fallen into Lemnos, because lightning often falls into that island.

But let us a little consider the flames of love ;
for

With spouting blood the purp'e pavement swims,
While the dire glutton grinds the trembling limbs.
Not unreveng'd Ulysses bore their fate,
Nor thoughtless of his own unhappy state.
For, gorg'd with flesh, and drunk with human wine,
While fast asleep the giant lay supine ;
Snoring aloud, and belching from his maw
His undigested foam and morsels raw ;
We pray, we cast the lots ; and then surround
The monstrous body, stretch'd along the ground :
Each, as he could approach him, lends a hand
To bore his eye-ball with a flaming brand :
Beneath his frowning forehead lay his eye,
For only one did this vast frame supply ;
But that a globe so large, his front is fill'd,
Like the sun's disk, or like the Grecian shield.

^m Vulcanus quasi Volicanus, quod ignis per ærem volitat; vel
a vi ac violentia ignis. Var. ap. Lil. Gyrald. ⁿ Serv.
Æneid 8. Euseb. de Præp. Evang. ^o Serv. ib.

for Vulcan married Venus. If you wonder, therefore, why so fair, so delicate, so beautiful a Goddess, should be a wife to so deformed and black a God, you must suppose that Vulcan is the fire, and Venus the flame : And is not the union between fire and flame very proper ? But this fire is kindled in hell, and blown by the Cyclops : and those who are addicted to venery are set on fire with these flames ; for when a flame, kindled by the eyes of a beauteous woman, sets the breast on fire, how violent is the combustion, how great the havock, how certain the destruction ! Hence comes the lover's anguish : deadness and faintness overspread his face, his eyes are dull and heavy, his cheeks meagre and wan ; his countenance puts on the paleness of ashes, which are fatal arguments of a spreading fire within, that consumes and preys upon the interior parts. But when Impudence has blown the coals, so that Modesty can put no further stop to the rage and violence of this flame ; when this hellish offspring breaks forth, and by degrees gathers strength, how does it spread, rage, and increase ! With what fury and violence does it bear down and destroy every thing ! By this flame Semele was consumed ; Hercules's strength was an easy prey to it ; and hereby the strongest towers and most stately palaces of Troy were consumed and reduced to ashes.

Have you given yourself up to Venus ? She will make you a Vulcan : she will make you filthy, nasty, and as black as hell : she will darken your understanding, though you are in the midst of fire : for the fire of Venus gives no light, but brings the greatest darkness ; it freezes and stupifies the soul, while the body is thawed and melted into pleasures. How sad is the fate of an effeminate man ! His toil and labour is like the work of Vulcan : for he who desperately loves a woman, takes a burning

ADAM



ing iron into his breast ; his house is a forge ; he labours and toils to soften her temper, more than Vulcan sweats to fashion the hardest steel ; he neglects the care of himself, to make her fine and handsome. Again, how many estates are melted in Lust's furnace ! How many possessions reduced to ashes, till nothing but dross is left, and the nobility and honour of their families disappear and vanish in smoke !

No fuel can satisfy this fire ; the heat of it never decreaseth, it never cools ; for Venus blows it with sighs, kindles it with tears, and foment it with proud disdain and coldness. Her kindness is cruelty, her pride is ensnaring. What wonder is it then, that so many Vulcans, not only in Lemnos, but every where, make thunder at this forge, which will fall on their own heads : by which they are cast headlong from heaven to earth, that is, from the highest degree of happiness to the lowest vale of misery ! from which fall comes lameness never to be cured. These are the effects of the love of Venus. If you will believe me, ^p I believe the poet, who, in a witty epigram, says the same thing.

CHAP. IV.

ÆOLUS.

LET us now blow out the fire with the wind, and bring up Æolus after Vulcan : for he who stands next him is ^q Æolus the God of winds, begotten by Jupiter, of Acesta or Segesta, the daughter of Hippota ; from whence he is named
Hip-

^p Τίς τινος ἔχει πον Ερως ἡ γυναικα δὲ τὴν Ἀφροδίτην,
Ὅν ἀδίκως χαλπεύ τον πῆδα χῶλον ἔχεις.

Cupid is Vulcan's son, Venus his wife,
No wonder then he goes lame all his life.

^q Ovid. Metam. II.

Hippotades. He dwelt in one of those seven islands, which from him are called *Æolia*, and sometimes *Vulcania*. He^r was a skilful astronomer, and an excellent natural philosopher; he understood more particularly the nature of the winds: and because, from the clouds of smoke of the *Æolian* islands, he foretold winds and tempests a great while before they arose, it was generally believed that they were under his power, and that he could raise the winds or still them as he pleased. And from hence he was styled *emperor and king of the winds*, (the children of *Astræus* and *Aurora*).^s Virgil describes

^r Palæphat de incredibil. Var. Strab. ap. Serv.

^s "Nimborum in patriam, loca facta furentibus Austris,

"Æoliam venit: Hic vasto rex Æolus antro

"Luctantes ventos, tempestatesque sonoras

"Imperio premit, ac vinclis & carcere frœnat.

"Illi indignantes, magno cum murmure, montis

"Circum claustra fremunt: celsa sedet Æolus arce,

"Sceptra tenens, mollitque animos & temperat iras.

"Ni faciat maria, ac terras, cœlumque profundum,

"Quippe ferant rapidi fecum, verrantque per auras.

"Sed pater omnipotens speluncis abdidit atris,

"Hoc metrens, molemque, & montes insuper altos

"Imposuit, regemque dedit, qui fœdere certo

"Et premere, & laxas sciret dare jussus habenas."

Thus rag'd the Goddess, and, with fury fraught,

The restless regions of the storms she sought;

Where, in a spacious cave of living stone,

The tyrant Æolus, from his airy throne,

With pow'r imperial curbs the struggling winds,

And sounding tempests in dark prisons binds.

This way and that, th' impatient captives tend,

And, pressing for release, the mountains rend;

High in his hall th' undaunted monarch stands,

And shakes his sceptre, and their rage commands:

Which did he not, their unresisted sway

Would sweep the world before them in their way:

Earth, air, and seas, through empty space would roll,

And heaven would fly before the driving soul.

In fear of this the father of the Gods

Confin'd their fury to these dark abodes,

And lock'd them safe, oppress'd with mountain loads;

Impos'd

describes Juno coming to him at his palace, of which he gives a description in beautiful verse.

C H A P. V.

MOMUS.

P. **W**HO is this man, and what is his name?

M. Do you expect a man among the Gods? The name of this God is *Momus*: ' which word in the Greek tongue signifies a *jester*, a *mock-er*, a *mimic*; for that is his business. He follows no employment, but lives an idle life; yet nicely observes the actions and sayings of the other Gods; and when he finds them doing amiss, or neglecting their duty, he censures, mocks, and derides them with the greatest liberty.

Neptune, Vulcan, and Minerva, may witness the truth of this. They all contended which of them was the most skilful artificer; whereupon Neptune made a bull, Minerva a house, and Vulcan a man. They made Momus judge between them; but he chid them all three. He accused Neptune of imprudence, because he placed not the bull's horns in his forehead before his eyes; for then the bull might give a stronger and surer blow. He blamed Minerva, because her house was immoveable, so that it could not be carried away, if by chance it was placed among ill neighbours. But he said that Vulcan was the most imprudent of them all, because he did not make a window in the man's breast, that he might see what his thoughts were; whether he designed some trick, or whether he intended what he spoke.

P. Who

Impos'd a king with arbitrary sway,
To loose their fetters, or their force allay.

‡ *Momus* irrisorem significat.

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P. Who

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To loose their fetters, or their force allay.

¹ *Momus* irrisorem significat.

P. Who were the parents of Momus ?

M. ^u Nox and Somnus begat him. And indeed it is a sign of a dull, drowsy, sottish disposition, when we see a man censuring and disliking the actions of all other men, when nothing but God is wholly perfect : something is wanting to every thing, so that every thing is defective, and liable to censure.

CHAP. IV.

SECT. I. *The Terrestrial Goddess VESTA.*

SHE ^v, whom you see sitting and holding a drum, is the wife of Cœlum, and the mother of Saturn. She is the eldest of the Goddesses.

P. If she is the wife of Cœlum, why is she placed among these terrestrial Goddesses, and not among the celestial rather ?

M. Because this Goddess ^x Vesta is the same with Terra, and has her name from her ^y cloathing, because plants and fruits are the cloathing of the earth. Or, ^z according to Ovid, the earth is called *Vesta* from its stability, because it supports itself. She sits, ^a because the earth is immovable, and is placed in the centre of the world. Vesta has a drum, because the earth contains the boisterous winds in its bosom. And divers flowers weave themselves into a crown, with which her head is crowned. Several kinds of animals creep about and fawn

^u Hesiod in Theogon.

^v Virg. Æneid. 9.

^x Plut. l. 1. Prim. frig. vestiatur.

^y Quod plantis frugibusque Terra

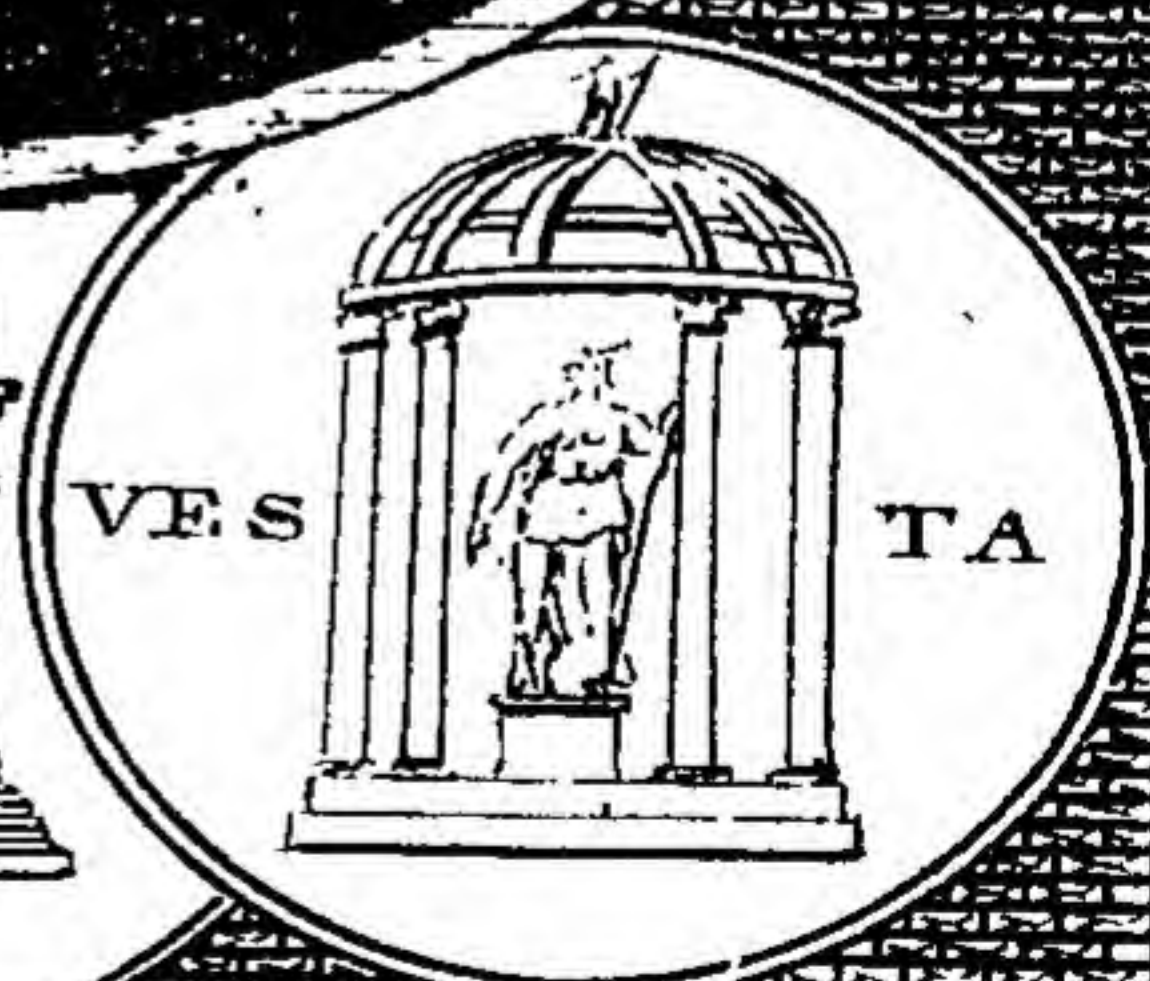
^z "Stat vi Terra sua, vi stando Vesta vocatur."

By its own strength supported Terra stands :

Hence it is Vesta nam'd.

^a Var. ap. Aug. 7. de Civ. Cicero de Somno Hecat. Miles. general. Phurnutius.

Vesta



fawn upon her. Because the earth is round, Vesta's temple at Rome was also round; and some say that the image of Vesta was orbicular in some places, but ^b Ovid says her image was rude and shapeless. And from hence round tables are anciently called ^c *Vestæ*; because, like the earth, they supply all necessaries of life for us. ^d It is no wonder that the first oblations in all sacrifices were offered to her, since whatsoever is sacrificed springs from the earth. And the ^e Greeks both began and concluded their sacrifices with Vesta; because they esteemed her the mother of all the Gods.

P. I wish that you would resolve one doubt which I still have concerning this Goddess. How can Vesta be the same with Terra, when nothing is more frequent amongst mythologists than to signify fire by Vesta.

M. I perceive I do not deal with a novice: I will satisfy your doubts. There were two Vestas, the Elder and the Younger. The first, of whom I have been speaking, was the wife of Cœlum, and the mother of Saturn. The second was the daughter of Saturn by his wife Rhea. And as the first is the same with Terra, as I have already said, so the other is the same with Ignis, and ^f her power was exercised about altars and houses. The word *Vesta* is often put for fire itself: for it is derived from a ^g Greek word which signifies a *chimney*, a *house*, or *household-goods*. ^h She is esteemed the president and guardian

^b "Effigiem nullam Vesta nec ignis habet."
No image Vesta's shape can e'er express,
Or Fire's.

Fast. l. 6.

^c Plutarch. in Sympos.

^d Hom. in Hymn.

^e Ap. Lil. Cyp. i. Strabo.

^f "Hujus vis omnis ad aras & focos pertinet." Cic. de Nat. Deor. lib. 2.

^g Ducitur a Græco nomine *εστis*, quod

"focum, penutem, domum significat."

^h Hom. in Hymn. Virg. *Æneid.* 2. & Georg. 1. Euphrasius in And. Terent. Act. 4. Sc. 3.

guardian of houses, and one of the household deities; not without reason, since she invented the art of building houses: and therefore an image of Vesta, to which they sacrificed every day, was placed before the doors of the houses at Rome; and the place where these statues were set up were called *vestibula*, from Vesta.

This Goddess was a virgin; ⁱ and so great an admirer of virginity, that when Jupiter her brother gave her liberty of asking what she would, she asked, *that she might always be a virgin, and have the first oblations in all sacrifices.* Wherein she not only obtained her desire, but received this farther honour ^k among the Romans, that perpetual fire was kept in her temple among the sacred pledges of the empire; not upon an altar, or in the chimneys, but in earthen vessels hanging in the air, which the Vestal virgins tended with so much care, that if by chance this fire was extinguished, all public and private business was interrupted, and a vacation proclaimed, till they had expiated the unhappy prodigy with incredible pains. ^l And if it appeared that the virgins were the occasion of its going out by carelessness, they were severely punished, and sometimes with rods. Upon the kalends of March, every year, though it was not extinguished, they used to renew it with no other fire than that which was produced by the rays of the sun.

Ovid mentions both the Elder and the Younger Vesta, ^m in the sixth Book of his *Fasts*.

SECT.

ⁱ Arist. 5. l. 2. Aristoph. in *Vespis*. ^k Val. Max. l. c. 4. Liv. 5. dec. 1. Val. Max. l. 4. c. 4. Pap. Stat. l. 4. Syl. 3.
^l Idem. c. 1. Ovid. *Fast.* 3.

^m "Vesta eadem est & Terra: subest vigil ignis utrique,
 "Significant sedem Terra focusque suam."

Vesta and Earth are one, one fire they share,
 Which does the centre of them both declare.

COBBLE



SECT. II. *An Explanation of the Fable. The Younger Vesta the vital heat in the Body.*

FROM hence we may conjecture, that when the poets say that Vesta is the same with fire, the terrible, scorching, blazing fire of Vulcan's forge is not understood; nor yet the impure and dangerous flames of Venus, of which we spake above: but a pure, unmixed, benign flame, so necessary for us, that human life cannot possibly subsist without it; whose heat being diffused through all the parts of the body, quickens, cherishes, refreshes, and nourishes us. A flame really sacred, heavenly, and divine, repaired daily by the food which we eat, on which the safety and welfare of our bodies depend. This flame moves and actuates the whole body; and cannot be extinguished but when life itself is extinguished together with it. And then comes a lasting vacation, and a certain end is put to all our business in this world. But if by our own faults it is extinguished, we are guilty of our own death, and deserve that our memory should rot with our bodies in the grave, and that our names should be entombed with our carcasses; which would be an affliction no less severe, than was the punishment of the guilty Vestal virgins, who were buried alive.

CHAP. VII.

SECT. I. CYBELE. *Her Image.*

P. STRANGE! Here is a Goddess whose ⁿ head is crowned with towers. What means this? Is she the Goddess of cities and garrisons?

H

M. She

ⁿ Luc. l. 2. de Regn.

M. She is the Goddess not of cities only, but of all things which the earth sustains. ^o She is the Earth itself; on the earth are built many towers and castles, so on her head is placed a crown of towers. In her hand she carries a key, which perhaps you did not observe; ^p because in the winter the earth locks those treasures up, which she brings forth and dispenses with so much plenty in the summer. She rides in a chariot, because the earth hangs suspended in the air, balanced and poised by its own weight. But that chariot is supported by wheels, because the earth is a voluble body, and turns round: ^q and it is drawn by lions, because nothing is so fierce, so savage, or so ungovernable, but a motherly piety and tenderness is able to tame it, and make it submit to the yoke. I need not explain why her ^r garments are painted with different colours, and figured with the images of several creatures, since every body sees that such a dress is suitable to the earth.

SECT. II. *Names of Cybele.*

P. IS then this Goddess called *Terra*?

M. No; ^s she is called *Cybele*, and *Ops*, and *Rhea*, and *Dyndymena*, and *Berecynthia*, and *Bona Dea* (the good Goddess), and *Idæa*, and *Pessinuntia*, and *Magna Deorum Mater* (the great mother of the Gods), and sometimes also *Vesta*. All these names, for different reasons, were given to the same Goddess, who was the daughter of Cœlum, and of the elder Vesta, and Saturn's wife.

She is called *Cybele*, ^t from the mountain Cybelus in Phrygia, where her sacrifices were instituted first. Or else this name was given her from the beha-

^o Servius in 3 and 10 *Æneid*.

^p *Ibid.* l. 8.

^q Ovid, *Fast.* l. 4.

^r Martian. *Lil.* Gyrald.

^s Propertius. l. 3. *Eleg.* 16.

^t Stephanus. Strabo.

behaviour of her priests, who used ^u to dance upon their heads, and toss about their hair like maimen, foretelling things to come, and making an horrible noise. They were named *Galli*; and this fury and outrage in prophecy is described by ^v Lucian in his first Book.

Others again derive the word *Cybele* from a ^x cube; because the cube, which is a body every way square, was dedicated to her by the ancients.

She is called ^y *Ops*, because she brings help and assistance to every thing contained in this world.

Her name ^z *Rhea* is derived from that abundance of benefits which, without ceasing, flow from her on every side.

^a *Dyndmene* or *Dindyme*, is a name given her from the mountain Dindymus in Phrygia.

Virgil calls her ^b *Mater Berecynthia*, from Berecynthus, a castle in that country; and in the same place describes her numerous and happy offspring.

She was by the Greeks called ^c *Pasithea*; that is as the Romans usually named her, *the Mother of all*

H 2

^u Ἀπο τῆ κεφαλῆς, id est, in caput salutare. Suid. Servius in *Æneid*.

^v —“ crinemque rotantes

“ Sanguineum populis ulularunt tristia Galli.”

Shaking their bloody tresses, some sad spell

The priests of Cybel to the people yell.

^x Ἀπο τῆ κεφαλῆς. Festus.

^y Quod opem ferat.

^z Ἀφίω, fluo, quo bonis omnibus circumfluat.

^a Hor. Carm. l. i.

^b —“ qualis Berecynthia mater

“ Invehitur curra Phrygiæ turrita per urbes

“ Læta Deum partu centum complexa nepotes,

“ Omnes cœlicolas, omnes super alta tenentes.”

Æneid 6.

High as the mother of the Gods in place,

And proud, like her, of an immortal race :

Then, when in pomp she makes the Phrygian round,

With golden turrets, on her temples crown'd,

Her offspring all, and all command the sky.

^c Pasithea, id est, πᾶσι θεοῖς μητήρ, omnibus Diis Mater. Luc

l. 2.

all the Gods ; and from the ^d Greek word signifying *mother*, her sacrifices are named *Metroa*, and to celebrate them was called *Metrazein*, in the same language.

Her name *Bona Dea* ^e implies, that all good things necessary for the support of life proceed from her. She is also called *Fauna*, ^f because she is said to favour all creatures ; and *Fatua*, ^g because it was thought that new-born children never cried till they touched the ground : ^h It is said that this *Bona Dea* was the wife of king *Faunus*, who beat her with myrtle rods till she died ; because she disgraced herself, and acted very unsuitable to the dignity of a queen, by drinking so much wine that she became drunk. But the king afterwards repenting of his severity, deified his dead wife, and paid her divine honours. This is the reason assigned why it was forbid that any one should bring myrtle into her temple. ⁱ And in her sacrifices, the vessels of wine were covered ; and when the women drank out of them, they called it *milk*, not wine. ^k The modesty of this Goddess was so extraordinary, that no man ever saw her except her husband, or scarce heard her name ; wherefore, her sacrifices were performed in private, ^l and all men were excluded from the temple. From the great privacy observed by her votaries, the place in which her sacrifices were performed was

^d Α μητηρ, mater, derivantur μετροα, Cybeles sacra, et μετραζειν, sacra ea celebrare. Cœl. Rhod. l. viii. c. 17.

^e *Bona* quod omnium nobis ad victum *bonorum* causa sit. La-beo apud Lil. Syntag. 4. p. 143.

^f *Fauna* quod animantibus *favere* dicatur.

^g *Fatua* a *fando*, quod infantes non prius vocem emittere crederentur quam terram ipsam attigissent.

^h Sext. Clod. ap. Lactant. ⁱ Plut. in Probl. ^k Juven. Sat. 9.

^l " Sacræ Bonæ maribus non adeunda Deæ."

No men admitted were to Cybele's rites.

Tib. 1. Eleg. 6.

was called ^m *Opertum*, and the sacrifices themselves were styled ⁿ *Opertanea*; and for the same reason Pluto is by the poets called ^o *Opertus*. Silence was observed in a most peculiar manner in the sacrifices of Bona Dea, as it was in a less degree in all other sacrifices, according to the doctrine of the Pythagoreans and Egyptians, who ^q taught that God was to be worshipped in silence; because, from thence, at the first creation, all things took their beginning. To the same purpose Plutarch says, "Men were our masters to teach us to speak, but we learn silence from the Gods. From these we learn to hold our peace, in their rites and initiations."

She was called ^s *Idæa Mater*, from the mountain Ida in Phrygia or Crete, for she was at both places highly honoured: as also at Rome, whither they brought her from the city Pessinus in Galatia, by a remarkable miracle. For when the ship in which she was carried stopped in the mouth of the Tiber, the Vestal Claudia (whose fine dress and free behaviour made her modesty suspected) easily drew the ship to shore with her girdle, where the Goddess was received by the hands of virgins, and the citizens went out to meet her, placing censers with frankincense before their doors: and when they

H 3

had

^m Cic. ad Atticum. l. 1. & in Paradoxis. ⁿ Plin. l. 10. c. 56.

^o "Noſſe domos Stygias, arcanaque Ditis Operti."

To hear hell's ſecret counſels, and to know

Dark Pluto's rites and myſteries below.

Lucian. l. 9.

^p "Hinc mater cultrix Cybele, Corybantiaque æra,

"Idæumque nemus: hinc fida ſilentia ſacris,

"Et functi curram Dominæ ſubiere leones."

Æneid. l. 3.

Here Cybele, the mother of the Gods,

With tinkling cymbals charm'd the Idæan woods;

She ſecret rites and ceremonies taught,

And to the yoke the ſavage lions brought.

^q Ap. De la Cerda in Æneid. 3.

^r Loquendi magiſtros

homines habemus, tacendi Deus; ab illis ſilentium accipientes in initiationibus & myſteriis. Plut. de Loquac.

^s Luc. l. 2.

had lighted the frankincense, they prayed that she would enter freely into Rome, and be favourable to it. And because the Sibyls had prophesied that Idæa Mater should be introduced by the best man among the Romans, “ the senate ^t was not a little
 “ busied to pass a judgment in the case, and resolve
 “ who was the best man in the city. For every
 “ one was ambitious to get the victory in a dispute
 “ of that nature; more than if they stood to be
 “ elected to any commands or honours by the voices
 “ either of the senate or people. At last, the se-
 “ nate resolved, that P. Scipio, the son of that
 “ Cneus who was killed in Spain, a young gentle-
 “ man who had never yet been quaestor, was the
 “ best man in the whole city.”

She was called *Pessinuntia*, ^u from a certain field in Phrygia, into which an image of her fell from heaven; from which fall ^v the place was called *Pessinus*, and the Goddess *Pessinuntia*. And in this place first the Phrygians began to celebrate the sacrifices *Orgia* to this Goddess, near the river Gal-
 lus, from whence her priests were called ^x *Galli*: as I shall tell you, after I have observed, that when these priests desired that a great respect and adoration should be paid to any thing, they pretended that it fell from heaven; and they called these images *Διοπετεν* [*Diopete*], that is, *sent from Jupiter*. Of which sort were the ^y *ancile*, the *palladium*, and the *effigies* of this Goddess concerning which we now speak.

SECT.

t Haud parvæ rei judicium senatum tenebat, qui vir optimus in civitate esset; verum certe victoriam ejus rei sibi quisque mal-
 let, quam ulla imperia, honorisve, suffragio seu patrum, seu plebis,
 delatos. Patres conscripti P. Scipionem Cnei filium ejus qui in
 Hispania occidebat, adolescentem, nondum quaestorem, judicave-
 runt in tota civitate virum optimum esse.

v ἐπεὶ οὖν ἐπεσεν, a cadendo.

x Festus.

u Hesiod. l. l.
 y Herod. l. l.

SECT. III. *The Sacrifices of Cybele.*

HER sacrifices, like the sacrifices of Bacchus, ^z were celebrated with a confused noise of times, pipes, and cymbals; and the sacrificants howled as if they were mad: they profaned both the temple of their Goddess, and the ears of their hearers, with their filthy words and actions. The following rites were peculiarly observed in her sacrifices. ^a Her temple was opened not by hands, but by prayers: none entered who had tasted garlic: the priests sacrificed to her sitting, and touching the earth, offered the hearts of the victims. And, lastly, among the trees, the box and the pine were sacred to her; the box, because the pipes used in her sacrifices were made of it; ^b the pine, for the sake of Atys, Attes, or Attines, a boy that Cybele much loved, and had made him president of her rites upon condition that he always preserved his chastity inviolate. But he forgot his vow, and lost that virtue. ^c Wherefore the offended Goddess threw him into such a madness, that he emasculated himself, (though ^d Lucian says that Cybele did it); and when he was about to lay violent hands upon himself, she in pity turned him into a pine.

But take notice that there was a true Atys, the son of Cræsus king of Lydia. He was born dumb: but when he saw in the fight a soldier at his father's back, with a sword lifted up to kill him, the strings of his tongue, which hindered his speech, burst; and by speaking clearly, he prevented his father's destruction.

H 4

SECT.

^z Apulei. 8. Metam. Claud. 2. de Raptu.

^a Serv. in 6 Æneid. Athen. ap. Lil. Gyrard. p. 143. Lil. Gyrard. Synt. 4. p. 143. Lactant. in p. 8. Theb.

^b Serv. in Æneid. ^c August. 7. de Civitate Dei.

^d Lucian. de Dea Syra.

SECT. IV. *The Priests of Cybele.*

I^e JUST now told you, that her priests were called *Galli*, from a river of Phrygia of that name: such was the nature of the water of that river, that whosoever drank of it immediately grew mad to such a degree as to castrate himself. This is certain, that the *Galli* were castrated, and from thence called *Semiviri*: as often as they sacrificed, they furiously cut and flaked their arms with knives; and thence all furious and mad people were called *galantes*.^f Besides the name of *Galli*, they were also called *Curetes*, *Corybantes*, *Telchines*, *Cabiri*, and *Idæi Dactyli*. Some say that these priests were different from the *Galli*: but because most people believe them to be the same, and say that they were all priests of *Cybele*, therefore I will speak something of each of them.

The *Curetes* were either *Cretans*, or *Ætolians* or *Eubœans*, and had their names from^g shaving so that *Curetes* and *Detonsi* signify almost the same thing. For they shaved the hair of their head before, but wore hair behind, that they might not be taken (as it has often happened) by the forelocks by the enemy; or perhaps they were called *Curetes*,^h because they were habited in long veils like young maidens; or, lastly, ⁱ because they educated *Jupiter* in his infancy.

Her priests were also called *Corybantes*; because in the sacrifices of their Goddesses, they tossed their heads and danced, and butted with their foreheads like rams, after a mad fashion. Thus, when the initiates

e Lil. Gyr. p. 141.

f Var. apud Nonn. in verbo Casti.

g Ἀπο τῆς κεφαλῆς, a tonsura Curetes dicebantur.

h Ἀπο τῆς κορυφῆς, a puella quod puellarum stolam induebant.

i Ἀπο τῆς κορυφῆς, ab educatione juvenum, quod Jovem infantem aluisse perhibentur. Strabo.

Ceres



initiated any one into their sacrifices, ^k they placed him in a chair, and danced about him like fools.

Another name of her priests was *Telchines*. These were famous magicians and enchanters; and they came from Crete to Cyprus, and thence into Rhodes; which latter island was called *Telchines* from them. ^l Or, if we believe others, they were deserving men, and invented many arts for the good of the public: for they first set up the statues and the images of the Gods.

The *Cabiri*, or *Caberi*, so called from *Cabiri*, mountains of Phrygia, ^m were either the servants of the Gods, or Gods themselves, or rather dæmons, or the same with the Corybantes; for people's opinions concerning them are different.

The *Idæi Dactyli* ⁿ were the servants and assistants of Magna Mater; called *Idæi* from the mountain Ida, where they lived; and *Dactyli*, ^o from the fingers; for these priests were ten, like the fingers: ^p they served Rhea every where, and in every thing, as if they were fingers to her. ^q Yet many affirm that there were more than ten.

CHAP. VIII.

SECT. I. CERES. *Her Image.*

P. **Y**OU have said enough, dear Sir, of Cybele, pray tell me what that tall majestic lady is that stands there, ^r beautified with yellow hair, and crowned with a turbant composed of the ears
H 5 of

^k Ἀπὸ τῶν κορυπτεῖν, a cornibus feriendo & βαίνειν incedendo. Strabo, l. i. Plato in Euthid. ^l Strabo, ibid.

^m Idem ibid. ⁿ Sophocl. apud Lil. Gyr.

^o Digiiti enim Græce dicuntur δακτυλοί. ^p Jul. Pol. i.

^q Strabo. Diod. ap. Gyr. ^r Ovid. 4. Fast. Arnobius 5. contra Gentes. Martian. i. de Nupt.

of corn ; her bosom swells with breasts as white as snow. Her right-hand is filled with poppies and ears of corn, and in her left is a lighted torch.

SECT. II. *The Explanation of the Image.*

M. **I**T is Ceres, my Palæophilus, ^s the daughter of Saturn and Ops ; whose singular beauty made the Gods themselves her lovers and admirers. Her brothers Jupiter and Neptune fell in love with her, and debauched her. ^t She had Proserpina by Jupiter. And by Neptune it is uncertain whether she had a daughter or a horse : for, ^u as some say, when she avoided the pursuits of Neptune, who followed her, she cast herself among a drove of mares, and immediately put on the shape of a mare ; which Neptune perceiving, he made himself a horse ; and from her he begot the horse Arion. ^v Ovid himself is of this opinion : and from hence I suppose the story comes which ^x Pausanias relates. Upon the mountain Æleus in Arcadia, an altar was dedicated to Ceres ; her image had the body of a woman, but the head of a horse ; it remained entire and unhurt in the midst of fire. Yet others have told us, that Ceres did not bring forth a horse, but a daughter : ^y the Arcadians thought it a wicked thing to call this daughter by any other name than ^z the *Lady*, or the *Great Goddess*, which were the usual names of her mother Ceres.

Ceres was greatly ashamed of this disgrace : she exceedingly lamented the loss of her honour ; and testified her sorrow by the mourning cloaths which she

^s Hesiod. in Theogon.

^t Idem ibid.

^u Procl. in Georg. Virg.

^v “ Et te flava comas frugum mitissima mater,
“ Sensit equum——”

The gold-hair'd gentle Goddess Ceres knew
Thee in a horse's shape.

^x Pausanias in Arcad.

^y Idem ibid.

^z *Δεσποινὰ* Domina, & Magna Dea.

she afterwards wore, (whence she was named *Ma-lanta*, *Μελαντα*, *Nigra*). She retired into the dark recesses of a cave, where she lay so privately that none of the Gods knew where she was, till Pan the God of the woods discovered her by chance, and told Jupiter; who, sending the Fates to her, persuaded her at last to lay aside her grief and rise out of the cave: which was a happy and joyful thing for all the world; for in her absence a great infection reigned throughout all sorts of living creatures, which sprang from the corruption of the fruits of the earth and the granaries every where.

P. But why were the fruits of the earth corrupted in her absence?

M. Why? Do you not know that she is the Goddess of the fruits, and that her very name is derived^b from her care in producing or preserving the fruits of the earth? And have you not heard that she first invented and taught the art of tilling the earth, and sowing corn, and all pulse (except beans), and of making bread therewith; whereas before they ate only acorns? This you may learn from^c Ovid; who tells us that Ceres was the first that made laws, provided wholesome food, and taught the art of husbandry, of plowing and sowing: for before her time the earth lay rough and uncultivated, covered with briars and unprofitable plants. Where there were no proprietors of land, they neglected to cultivate it; when nobody had any ground

H 6

of

^b Ceres dicitur quasi Gerēs a gerendis fructibus: aut quasi Serens, vel ab antiquo verbo Cereo, quod idem est ac Creo, quod conditarum frugum creatrix sit & alrix. Cicero 2. de Nat. Deor. Alaten. de prof. rel. c. 18. Scaliger & Servius in 1. Georg. Callimach. Hymn. in Cer. Plin. 7. c. 50.

^c "Prima Ceres unco glebam dimovit aratro,

"Prima dedit fruges alimentaque mitia terris,

"Prima dedit leges. Cerēris sunt omnia munus."

of his own, they did not ^d care to fix land-marks; but all things were common to all men, till Ceres, who had invented the art of husbandry, taught men how to exercise it: and then they began to contend and dispute about the limits of those fields from whose culture they reaped so much profit; and from hence it was necessary that laws should be enacted to determine the rights and properties of those who contended. For this reason, Ceres was named the ^e *Foundress of laws*.

P. I understand now the meaning of her crown made of corn; but yet I do not see what the handful of poppies signifies.

M. I will explain the signification of that also in its place; but first let me speak of some other things.

1. She is beautiful and well-shaped, because the earth which she resembles, appears beautiful and delightful to the beholders; especially when it is arrayed with plants, diversified with trees, adorned with flowers, enriched with fruits, and covered with greens; when it displays the honours of spring, and pours forth the gifts of autumn with a bountiful hand.

2. Her hair is yellow; and when the ears of corn are ripe, they are adorned with that golden colour.

3. Her breasts swell with milk, (^f whence she is styled *Mammosa* sometimes), ^g because after the earth

Ceres was she who first our furrows plough'd :

Who gave sweet fruit-, and easy food allow'd.

Ceres first tam'd us with her gentle laws;

From her kind hand the world subsistence draws.

d "Aut signare quidem, aut parti i limite campum."

Or to make land-marks, or to balk their fields.

e Legifera, & Græce *Διομαφογία*; etique sacra dicebantur *Σιμοφογία*: vocabatur etiam Ceres *Δημιτρη*, quasi *Γημιτρη*, id est, Terra Mater, Virgil. *Æneid.* 3. & Servius ibid.

f Lil. Gyal. Synt. 14.

g Cicero. de Nat. Deor. 2. & 3.

earth is impregnated with seed, and big with the fruit thereof, it brings forth all things out of itself in abundance, and, like a mother, feeds and nourishes us; whence she is called ^h *Alma*, and ⁱ *Altris Nostra*.

4. She holds a lighted torch; because when Proserpina was stolen away by Pluto, her mother ^k Ceres was greatly afflicted at the loss of her daughter; and being very desirous to find her again, she kindled her torches (they say) with the flames which burst from the top of the mountain *Ætna*; and with them sought her daughter through the whole world.

5. She carries poppy; because, when through grief she could not obtain the least rest or sleep, Jupiter gave her poppy to eat: ^l for they say this plant is endued with a power to create sleep and forgetfulness. Her grief was a little allayed by sleep, but she forgot not her loss; and, after many voyages and journeys, she at last heard where Proserpina was, as you will hear in its proper place.

P. But what is that young man that sits in a chariot drawn by flying serpents?

M. It is Triptolemus, in the chariot which Ceres gave him. He was the son of Eleusius, or Cereus, a nobleman. Ceres brought him up from his infancy, upon this occasion: whilst she sought Proserpina by sea and land, ^m upon the way she came into the city Eleusis, where the father of Triptolemus entertained her; whose kindness she requited, by breeding up his young son, whom in the day-time she fed ⁿ with celestial and divine milk, but in the night covered him all over with fire. The child in a few days became a beautiful young man,

^h Virgil. 1 Georg.

ⁱ Cicero de Nat. Deor. 2.

^k Cicero in Verrem.

^l Serv. in 1 Georg.

^m Callimachus in hymnis Cereris.

ⁿ Servius in Georg. 1.

man, by this extraordinary manner of education; in so much that his father greatly wondering at this speedy progress, was very desirous to know how Ceres dealt with his son; he therefore looked through a small hole, and saw Ceres cover his son Triptolemus with burning coal. This affrighted him so, that he cried out that Ceres was murdering his son; wherefore he ran into the room to save him. Ceres punished his imprudent curiosity with death; then putting Triptolemus in the chariot that you see, she sent him throughout the world to shew mankind the use of corn. He executed her commands so faithfully, and taught men the arts of husbandry, or sowing and reaping, and of threshing the corn, so well, that he obtained his name ° *Triptolemus* from thence. P Ovid gives us an excellent description hereof in the end of the fifth Book of his *Metamorphosis*.

P. But what is that near the wheel of Ceres's chariot? I fancy I see a newt there.

M. That creature was once a boy, whom Ceres for his impertinence changed into a little beast like a lizard.

o Triptolemus dicitur quasi *τρειψας τας ελκας*, id est, hordeum terens. Hygin. fab. 147.

p " ———Geminos dea fertilis angues

" Curribus admovit, frænisque coercuit ora,

" Et medium cœli terræque per aëra vecta est.

" Atque levem currum Tritonida misit in arcem

" Triptolemo: partimque rudi data semina jussit

" Spargere humo, partim post tempora longa reculta."

Ceres her chariot mounts; yok'd dragons stand,

Tame and obedient to her gentle hand:

With stretch'd-out wings, thro' yielding air they fly,

Till Ceres sends her chariot from the sky,

To good Triptolemus, her Athenian friend;

Triptolemus, whose useful cares intend

The common good; feed was the chariot's load,

Which she on him for public use bestow'd:

Part she for fallow fields new plough'd design'd,

And part for land by frequent tiths refin'd.

lizard. For when Ceres was very weary with travelling, and thirsty, she came to a cottage and begged a little water to wash her mouth, of an old woman that lived there. The old woman not only gave her water, but also barley-broth; which, when the Goddess supped up greedily, the woman's son Stellio, a saucy boy, mocked her. This raised Ceres's anger so far, that, in a rage, she flung some of the broth into the boy's face, ^q who was thereby changed into a newt.

But do you see the man rolling himself upon the ground, and tearing and eating his own flesh?

P. I observe him: What is his name? and why is he so cruel to himself?

M. They call him *Erisichthon*. In contempt of the sacrifices of Ceres, he defiled her groves, and cut down one of her oaks; for which he was punished with perpetual hunger: so that when he has devoured all the meat and food which he can by any ways procure, he is forced to eat his own flesh to support his own body; and to bring upon himself an horrible death, the better to sustain his life.

SECT. III. *The Sacrifices of Ceres.*

AMONG all the *Cerealia*, or sacrifices instituted to the honour of Ceres, these which follow are the chief. *Eleusinia* (by which ^r name the Goddess herself was also known), were so called because they were first celebrated in the city Eleusis. Of these were two sorts; the *Majora*, consecrated to Ceres; and the *Minora*, to Proserpina. ^s It was a custom, that those who were initiated in the
Majora,

^q "Fugit anum, latebramque petit, aptumque colori

"Nomen habet, variis Bellatus corpora guttis."

Flies the old wife, and creeps into a hole;

And from his speckled back a name he gets.

^r Pausan. in Atticis.

^s Plut. in Demetrio.

Majora, never pulled off the cloaths which they then wore till they fell off in rags. ^t In both the Majora and Minora, a perpetual and wonderful silence was kept: to publish any thing concerning them was a crime; whence came the proverb concerning silent persons, Ἀττικὰ Ἐλευσινία [*Attica Eleusinia*]; and the word *mysterium* signifies a *religious rite*, from *μύω* [*Muo*], *as claudio*. Lighted torches were used in their sacrifices, ^u because Ceres with them sought Proserpina; and up and down the streets and the highways they cried out, *Proserpina*, till they had filled all places with their dismal howlings. Games were celebrated in these sacrifices, in which the victors ^v were honoured with a barley crown.

The ^x *Thesmophoria* were instituted by Triptolemus; and those women who vowed perpetual chastity were initiated in them. For some days a fast was kept, and wine was ^y altogether banished from her altar: whence this expression came, *Cereri nuptias facere*, which (among the ancients) signifies a feast where there was no wine. Swine were sacrificed to this Goddess, ^z because they hurt the fruits of the earth. And garlands ^a composed of ears of corn were offered to her.

Ambarvalia were instituted to purge the fields,
and

^t Aristoph. in Pluto.

^u Seneca, l. 7. Nat. Quæst. c. 31.

^v "Nocturnisque Hecate triviis ululata per urbes."

Æneid. Vide Servium.

And Hecate by night ador'd with shrieks.

^x Pindar. in Isthm.

^y Pliny, l. 24. Servius in Æneid 3.

^z "Prima Ceres avidæ gavisa est sanguine porcæ,

"Ultra suas merita cede nocentes opes."

Ovid, Fast. l. 1.

Ceres with blood of swine we best atone,

Which thus requite the mischiefs they have done.

^a "Flava Ceres, tibi sit nostro de rure corona

"Spicca quæ templi pendeat ante fores."

Tibullus

To thee, fair Goddess, we'll a garland plait

Of ears of corn, t' adorn thy temple gate.

and to beg fruitfulness and plenty. They were so called, ^b because the sacrifices were led about the fields; as the suburbs [*Amburbium*] were esteemed sacred, because the sacrifice was carried round the city. These sacrifices were performed by husbandmen, ^c who carried a sow big with young, or a cow-calf, through the corn and the hay, in the beginning of harvest, thrice; the countrymen following him with dancing, and leaping, and acclamations of joy, till all the fields rung with the noise. In the mean time one of them, adorned with a crown, sung the praises of Ceres; and after they had offered an oblation of wine mixed with honey and milk, before they began to reap, they sacrificed the sow to her. ^d The rites of these *ambarvalia* are beautifully described by Virgil.

C H A P.

^b Quod victima ambiret arva, Serv. in 1 Georg.

^c Virg. Ecl. 3.

^d "Cuncta tibi Cererem pubes agrestis adoret:

"Cui tu lacte favos, & miti dilue Baccho,

"Terque novas circum felix eat hostia fruges;

"Omnis quam chorus & socii comitentur ovantes,

"Et Cererem clamore vocent in tecta: neque ante

"Falcem maturis quisquam supponat aristis,

"Quam Cereri, torta redimitus tempora quercu,

"Det motus incompósitos, & carmina dicat."

Let every swain adore her pow'r divine,

And milk and honey mix with sparkling wine:

Let all the choir of clowns attend this shew,

In long procession shouting as they go;

Invoking her to bless their yearly stores,

Inviting plenty to their crowned floors.

Thus in the spring, and thus in summer's heat,

Before the sickles touch the rip'ning wheat,

On Ceres call, and let the lab'ring hind

With oaken wreaths his hollow temples bind;

On Ceres let him call, and Ceres praise,

With uncouth dances, and with country lays.

C H A P. IX.

SECT. I. *The MUSES. Their Image.*

P. **O** WHAT beauty, what sweetness, what elegance is here !

M. You mean in these nine virgins ^e that are crowned with palms ; do you not ?

P. Certainly. How pleasantly and kindly they smile ! How decent and becoming is their dress ! How handsomely do they sit together in the shade of that laurel arbour ! How skilfully some of them play on the harp, some upon the cittern, some upon the pipe, some upon the cymbal, and some harmoniously sing and play at once ! Methinks I hear them with united minds, voice and hands, make an agreeable concord arising from their different instruments ; governing their several voices, in such a manner, that they make the most noble harmony, whose pleasing charms entering into my ears, ravish my mind with pleasure.

M. They are the Muses, ^f the mistresses of all the sciences, the presidents of the musicians and poets, and the governors of the feasts and solemnities of the Gods. ^g Jupiter begat them of the nymph Mnemosyne, who afterward brought them forth upon the mountain Pierius. Some affirm that they had other parents ; and ^h ancient writers say, that they lived before Jupiter, and were the daughters of Cœlum. They are called the daughters of Jupiter and Mnemosyne, (which in Greek signifies *memory*), because all students and scholars ought not only to have great ingenuity, but ready memories.

SECT.

^e Corint. apud Lil. Gyrard. p. 560. Orph. in Hymn. Mus.

^f Hesiod. in Theog.

^g Tzetzes, Chil. 6. Hist. 50

^h Mus. ap. Lil. Gyr.

Alleg.



MVSA



Q POMPONI

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Q POMPONI

SECT. II. *The Names of the Muses.*

THE Muses, or *Muse*, were formerly called *Mose*, and were so named from a ⁱ Greek word that signifies *to inquire*; because men, by inquiring of them, learn the things of which they were before ignorant. But others say that they had their name from ^k their resemblance, because there is a similitude, and an affinity and relation between all the sciences; in which they agree together, and are united with one another. Wherefore the Muses are often painted with their hands joined, dancing in a ring; in the middle of them sits Apollo, their commander and prince. The pencil of nature described them in that manner upon the agate which Pyrius, who made war against the Romans, wore in a ring: for in it was a representation of the nine Muses, and Apollo holding a harp; and these figures were not delineated by art, but by the ^l spontaneous handywork of nature; and the veins of the stone were formed so regularly, that every Muse had her particular distinction.

SECT. III. *The proper Names of the Muses.*

P. **W**HAT were the proper names of each of the Muses?

M. They had each of them a name derived from some particular accomplishments of their minds or bodies.

The first, *Calliope*, was so called ^m from the sweetness of her voice; she presides over rhetoric, and is esteemed the most excellent of all the nine.

The second, *Clio*, is so named from ⁿ glory. For
the

ⁱ Ἀπο τῆς μωσαι, id est, ab inquirendo. Plato in Cratylō.

^k Μωσαι, quasi ομοιῶσαι, id est, similes. Cassiodor.

^l Πίν. l. 37. c. 1. ^m Ἀπο τῆς καλῆς οὔσης a suavitate vocis.

ⁿ Ἀπο τῆς κλέους, a gloria id est, rerum gestarum quas memorat. Schol. Ap. l.

she is the historical Muse, and takes her name from the famousness of the things she records.

The third, *Erato*, has her name ^o from love, because she signs of amours, or because learned men are beloved and praised by others. She is also called *Saltatrix*; for she first invented the art of dancing, over which she presided. She was also the inventress of poetry.

The fourth, *Thalia*, from ^p her gaiety, briskness, and pleasantry; because she sings pleasantly and wantonly. Some inscribe to her the invention of comedy, others of geometry.

The fifth, *Melpomene*, from ^q the excellency of her song, and the melody she makes when she sings. She is supposed to preside over tragedy, and to have invented sonnets.

The sixth, *Terpsichore*, has her name from ^r the pleasure she takes in dancing, because she delights in balls. Some call her *Citharistria*.

The seventh, *Euterpe*, or *Euterpia*, from ^s the sweetness of her singing. Some call her *Tibicina*: because, according to them, she presides over the pipes: and some say logic was invented by her.

The eighth, *Polyhymnia*, or *Polymnia*, or *Polymneia*, from ^t her excellent memory; and therefore the invention of writing history is attributed to her, which requires a good memory. It was owing to her, “ that the songsters add to the verses that they sing, hands and fingers, which speak more than “ the

o Ἄπο του ερωτος, ab amore. Ovid. de Arte, l. 2.

p Ἄπο του θαλλειν, id est, virere, germinare et florere. Proc. in Hesiod.

q Α μελοποιει cantor & modulator, vel α του μελος ποιειν concentum facere.

γ Ἄπο τερχειν τειε χορου quod choreis delectetur.

s Ab ευ τερχης, jucunda nomine in concentu.

t Α πολυς multus, & μνηια memoria.

u Plut. in Sympof. quod carminibus additæ sint orchestrarum loquacissimæ manus, linguosi dipiti, silentium clamor, expositio tacita, uno verbo gestus & actio.

“the tongue: an expressive silence; a language without words; in short, gesture and action.”

The ninth, ^v *Urania*, was so called, either because she sings of divine things; or because through her assistance men are praised to the skies; or because, by the sciences, they become conversant in the contemplation of things celestial.

Bahusius, a modern poet, has comprised the names of these nine Muses in a ^x distich: that is, he has made the nine Muses to stand, which is something strange, but upon eleven feet. Perhaps you will remember their names better when they are thus joined together in two verses.

SECT. IV. *The names common to all the Muses.*

P. **W**HAT names have the Muses common to them all?

M. The most remarkable are,

Heliconides, or *Heliconiades*, from the mountain Helicon in Boeotia.

Parnassides, from the mountain Parnassus in Phocis, which has two heads; ^y where, if any person slept, he presently became a poet. It was anciently called *Larnassus*, from Larnace, the ark of Deucalion, which rested here; and was named *Parnassus*, after the flood, from an inhabitant of this mountain so called.

Citherides, or *Citheraides*, from the mountain Citheron, where they dwelt.

Aonides, from the country Aonia.

Pierides, or *Pieria*, ^z from the mountain Pierus, or Pieria, in Thrace; or from the daughters of Pierius

^v Ἀπὸ τοῦ οὐρανοῦ, a Coelo.

^x “Calliope, Polymneia, Erato, Clio, atque Thalia,
“Melpomene, Euterpe, Terpsichore, Urania.”

^y Persius in Procemio.

^z Idem ibid.

Bah. 4. Epig. 1.

rius and Anippe, who daring to contend with the Muses, were changed into pyes.

Pegasides and *Hippocrenides*, from the famous fountain Helicon, which by the Greeks is called ^a *Hippocrene*, and by the Latins ^b *Caballinus*; both which words signify the *horse's fountain*: it was also named *Pegascius*, from Pegasus the winged horse, ^c who striking a stone in this place with his foot, opened the fountain, ^d and the water of it became vocal.

Aganippides, or *Aganippeæ*, from the fountain Aganippe.

Castalides, from the fountain Castalius at the foot of Parnassus.

SECT. V. *The Number of the Muses.*

P. **W**HAT was the number of the Muses?

M. Some write ^e that they were but three in the beginning; because found, out of which all singing is formed, is naturally threefold; either made by the voice alone; or by blowing, as in pipes; or by striking, as in citterns or drums. Or it may be because there are three tones of the voice or other instruments, the base, the tenor, and the treble. ^f Or because three is the most perfect of numbers; for it agrees to the persons of the GOD-HEAD. ^g Or, lastly, because all the sciences are distributed into three general parts; philosophy, rhetoric, and mathematics; and each three parts are subdivided into three other parts; philosophy into logic, ethics, and physic; rhetoric into the demonstrative, deliberative, and judicial kind; mathematics into music, geometry, and arithmetic: whence

^a Ab ἵππος equus, & κρηνη fons.
Caballus, id est, equus.

^d Sidonius Apollin.

^f Censorin. de Die natali.

^b Caballinus

^c Ovid. 5. Metam.

^e Var. apud August.

^g Phurnut. de Deorum Natura

whence it came to pass, that they reckoned not only three Muses, but nine.

Others give us a different reason why they are nine. ^h When the citizens of Sicyon appointed three skilful artificers to make the statues of the three Muses, promising to choose those three statues out of the nine which they liked best, they were all so well made that they could not tell which to choose; so that they brought them all, and placed them in the temples; and Hesiod afterwards assigned to them the names mentioned above.

P. Were they virgins?

M. ⁱ Some affirm it; and others deny it, who reckon up their children. But, however, let no one despise the Muses, unless he design to bring destruction upon himself by the example of Thamyris or Thamyris: ^k who being conceited of his own beauty and skill in singing, presumed to challenge the Muses to sing, upon condition that if he was overcome they should punish him as they pleased. And after he was overcome, he was deprived at once both of his harp and his eyes,

CHAP. X.

THEMIS, ASTRAEA, NEMESIS.

P. **T**HESE three Goddesses, I see, contrive and consult together of affairs of great moment.

M. I suppose so; for their business is almost the same; the same function is incumbent upon each of them. But, however, let us inspect them all singly.

Themis

^h Var. *ibid.* ex *Lil. Gyr.* p. 261.
Vile Nat. Com.

^k *Homer. Iliad.* 2.

ⁱ *Plato ap. eundem.*
Plut. de Musica.

Themis, the first of them, ^l is the daughter of *Coelum* and *Terra*. According to the ^m signification of her name, her office is to instruct mankind to do things honest, just, and right. ⁿ Wherefore her images were brought and placed before those who were about to speak to the people, that they might be admonished thereby to say nothing in public but what was just and righteous. Some say ^o she spoke oracles at Delphos, before Apollo; though ^p Homer says, that she served Apollo with nectar and ambrosia. There was another *Themis*, of whom Justice, Law, and Peace, are said to be born. Hesiod, by way of eminence, calls her ^q *Modest*, because she was ashamed to see any thing that was done against right and equity. Eusebius calls her *Carmenta*; ^r because by her verse and precepts she directs every one to what is just: by whom he means a different *Carmenta* from the Roman *Carmenta*, who was the mother of Evander, otherwise called *Themis Nicostrata*, a prophetic lady. ^s She was worshipped by the Romans, because she prophesied; and was called *Carmenta*, either ^t from the verse in which she uttered her predictions, or ^u from the madness which seemed to possess her when she prophesied. To this lady an altar was dedicated near the gate *Carmentalis*, by the capitol; and a temple was also built to her honour upon this occasion.

The senate forbade the married women the use of litters or sedans; they combined together, and resolved that they would never bring children unless their husbands rescinded that edict: they kept to
this

^l Hesiod. in Theogon.

ⁿ Ex Lil. Gyr.

^p Hymn. in Apollinem.

Hesiod. in Theogon.

^r Quod carminibus edictisque suis præcipiat unicuique quod justum est. Eusebius, l. 3. Præp. Evang.

^s Solinus in descriptione Romæ.

^u Quasi carens mente.

^m *Θεμης* enim significat fas.

^o Ex Ovidii Metam. l. 1.

^q *Ἀιδουμένην*, id est, pudibundum.

^r Quod carminibus edictisque suis

^t A Carmine. Ovid. Fast.

^v Vide Ovid. in Fastis, l. 3.

this agreement with so much resolution, that the senate was obliged to change their sentence, and yield to the women's will, and allow them all sedans and chariots again. And when their wives conceived and brought forth fine children, they erected a temple in honour of Carmenta.

Astræa, ^x the daughter of Aurora and Astræus the Titan, (or, as others rather say, the daughter of Jupiter and Themis), was esteemed ^y the prince of justice. The poets feign, that in the golden age she descended from heaven to the earth; and, being offended at last by the wickedness of mankind, ^z she returned to heaven again, after all the other Gods had gone before her.

She is often directly called by the name of *Justitia*, as particularly by ^a Virgil. And when she had returned into heaven again, she was placed where we now see the constellation ^b Virgo.

The parents of *Nemesis* were ^c Jupiter and Necessity, or, according to others, Nox and Oceanus. She was the Goddess that rewarded virtue and punished vice; and she taught men their duty; so that she received her name ^d from the distribution that she made to every body. Jupiter enjoyed her, as the story says, in the shape of a goose; ^e after which she brought forth an egg, which she gave to a shepherd whom she met, to be carried to Leda.

I

Leda

^x Hesiod. in Theogon.

^y *Iustitiæ antistita.*

^z " *Victa jacet pietas, & virgo cæde madentes*

" Ultima cœlestium terras Astræa reliquit."

All duty dies, and weary'd Justice flies

From bloody earth at last, and mounts the skies.

^a ----- " *extrema per illos*

" Iustitia excedens terris vestigia fecit."

Virg. Georg. l. 2.

Justice last took her flight from hence: and here

The prints of her departing steps appear.

^b Boccac, l. 4. General. Decr.

^c Pausan. in Arcad.

^d *Ἀπο τοῦ ἐκαστοῦ ἐπιμετρουμένη*; a distributione quæ unicuique fit.

Plato de Legibus Dial.

^e Apollodor. Biblioth. lib. 3.

Leda laid up the egg in a box ; and Helena was soon after produced of that egg. But others give us quite different accounts of the matter. The Romans certainly sacrificed to this Goddess when they went to war ; whereby they signified that they never took up arms unless in a just cause. She is called by another name, *Adraftæa*, from *Adraftus* a king of the Argives, who first built an altar to her ; or perhaps from the ^f difficulty of escaping from her ; because no guilty person can flee from the punishment due to his crime, though sometimes justice overtakes him late : she has indeed ^g wings, but does not always use them ; but then ^h the slower her foot is, the harder is her hand.

Rhamnusia is another name of this Goddess, from *Rhamnus*, a town in ⁱ Attica, where she had a temple ; in which there was a statue of her, made of one stone, ten cubits high : she holds the bough of an apple tree in her hand, and has a crown upon her head, in which many images of deer were engraven. ^l She had also a wheel, which denotes her swiftness to punish.

C H A P.

^f *Ab æ non, & διδρασκω* fugio, quod videlicet nemo nocens esse gere queat pœnam suis sceleribus debitam.

^g Pausan. in Atticis.

^h “ Ad scelerum pœnas ultrix venit ira tonantis,

“ Hoc graviore manu, quo graviore pede.”

Vengeance divine to punish sins moves slow ;

The slower is its pace, the surer is its blow.

ⁱ Strabo in Atticis, l. 9.

^l “ Sed Dea, quæ nimis obstat Rhamnusia votis,

“ Ingemuit, flexitque rotam.-----*Claudian.*

The avenging Goddess, t' oar desires unbent,

First groan'd, then turn'd her wheel.

1861



C H A P. XI.

SECT. I. *The Gods of the Woods, and the Rural Gods. First, PAN. His Names.*

WE are now come into the second part of the right-hand wall, which exhibits the images of the Gods and Goddeſſes of the woods. Here you may ſee the Gods Pan, Sylvanus; and the Fauni, Satyri, Silenus, Priapus, Ariſtæus, and Terminus.

And there you ſee the Goddeſſes Diana, Pales, Flora, Feronia, Pomona, and an innumerable company of Nymphs.

P. What Gods do you ſhew me? Do you call theſe cornuted monſters Gods; who are half men and half beaſts, hairy and ſlaggy, with goats feet and horſes' tails?

M. Why not? ſince they have attained to that honour. Firſt, let us examine the prince of them all, Pan.

Pan is called by that name, either, as ſome tell us, ^m becauſe he was the ſon of Penelope by all her wooers: or ⁿ becauſe he exhilarated the minds of all the Gods with the muſic of the pipe, which he invented; and by the harmony of the cittern upon which he played ſkilfully as ſoon as he was born: or perhaps he is called *Pan*, ^o becauſe he governs the affairs of the univerſal world by his mind, as he repreſents it by his body, as we ſhall ſee by and bye.

The Latins called him *inuus* and *incubus*, the night mare; ^p becauſe he uſes carnality with all creatures.

I 2

And

^m Δ Παν ονομα, quod ex omnium procorum congressu cum Penelope ſit natus Samius. ⁿ Homeri in Hymn. ^o Phurnutius.
^p Ab ineundo paſſim cum omnibus animalibus. Serv. in Æn.

And at Rome he was worshipped, ^q and called *Lupercus* and *Lyceus*. To his honour a temple was built at the foot of the Palatine hill; and festivals called *Lupercalia* were instituted, in which his priests the *Luperci* ran about the city naked.

SECT. II. *The Descent of Pan.*

HIS descent is uncertain; but the common opinion is, that he was born of Mercury and Penelope. ^r For when Mercury fell violently in love with her, and tried in vain to move her, at last, by changing himself into a very white goat, he obtained his desire, and begat Pan of her, when she kept the sheep of her father Icarus in the mount Taygetus. Pan, after he was born, ^s was lapt up in the skin of a hare, and carried to heaven. But why do I here detain you with words? Look at his image.

SECT. III. *The Image of Pan.*

P. **I**S that Pan? ^t that horned half-goat, that resembles a beast rather than a man, much less a God; whom I see described with a smiling ruddy face, and two horns; his beard comes down to his breast; his skin is spotted, and his legs and thighs covered with long hair; he has the tail and the feet of a goat; his head is crowned; and he holds a crooked staff in one hand, and in the other a pipe of uneven reeds, with the music of which he can cheer even the Gods themselves. O ridiculous Deity! fit only to terrify boys!

M. Believe me, he has frightened the men too. For when the Gauls, under Brennus their leader, made an irruption into Greece, and were just about to plunder the city of Delphos, Pan in the night frightened

^q Justin, l. 43.

^s Homer in Hymn.

^r Hesiod in Euterpe.

^t Lucian in Bacch.

frightened them so much, that they all betook themselves to flight when nobody pursued them. Whence we proverbially say, that men are in "*panic fears*", when we see them affrighted without a cause.

Now hear what the image of Pan signifies. Pan, they say, is a symbol of the universal world, as I intimated before: ^v in his upper part he resembles a man, in his lower part a beast, because the superior and celestial part of the world is beautiful, radiant, and glorious; as is the face of this God, whose horns resemble the rays of the sun and the horns of the moon. The redness of his face is like the splendour of the sky; and the spotted skin that he wears is an image of the starry firmament. In his lower parts he is shaggy and deformed; which represents the shrubs, and wild beasts, and trees of the earth below. His goat's feet signify the solidity of the earth; and his pipe of seven reeds, that celestial harmony which is made by the seven planets. He has a shepherd's hook, crooked at the top, in his hand, which signifies the turning of the year into itself.

SECT. IV. *Actions of Pan.*

P. **B**UT what mean those young ladies that dance about him?

M. They are nymphs who dance to the music of his pipe; ^x which instrument Pan first invented. You'll wonder when you hear the relation which the poets tell us of this pipe; viz. ^y as oft as Pan blows it, the dugs of the sheep are filled with milk.

I 3

For

^u Terrores Panici eorum sunt qui sine causa perterrentur. Pausanias, Plutarchus. ^v Servius in Eclog. 2.

^x "Pan primus calamos cera conjungere plures

"Instituit."

Virg. Ecl.

Pan taught to join with wax unequal reeds.

^y Orpheus in Hymn. Ibius, Poeta Græcus.

For he is the God of the shepherds and hunters, the captain of the nymphs, the president of the mountains and of a country life, and the guardian of the flocks that graze upon the mountains. Although his aspect is so deformed, yet when he changed himself into a white ram, he pleased and gratified the moon, ^a as it is reported: the nymph Echo fell also in love with him, and brought him a daughter named *Iringes*; who ^b gave Medea the medicines (they say) with which she charmed Jason. ^c He could not but please Dryope; to gain whom, he laid aside, as it were, his divinity, and became a shepherd. But he did not court the nymph Syrinx with so much success: for she ran away to avoid so filthy a lover; till coming to a river (where her flight was stopped), she prayed the Naiades, the nymphs of the waters, because she could not escape her pursuer, to change her into a bundle of reeds just as Pan was laying hold of her, ^d who therefore caught the reeds in his arms instead of her. ^e The winds moving these reeds back.

z "Pan curat oves, oviumque magistros." Virg. *Ecl.* 1.

Pan loves the shepherds, and their flocks he feeds.

a "Munere sic niveo lanae, si credere dignum est,"

"Pan Deus Arcadiæ captam te, Luna, fecellit." Virg. *Georg.* 3.

'Twas thus with fleeces milky white, (if we

May trust report) Pan, God of Arcady,

Did bribe thee, Cynthia; nor didst thou disdain,

When call'd in woody shades, to ease a lovers pain.

b Theætet. Poeta Græcus.

c Homer. in Hymn.

d "Hic se mutarent liquidas orasse sorores:

"Panaque cum prensam sibi jam Syringa putaret

"Corpore pro nymphæ calamos trivisse palustres." Met. 1. 1.

When, that she might avoid a lustful rape,

She begg'd her sister nymphs to change her shape;

Pan thought h' had hugg'd his mistress, when indeed

He only hugg'd a truss of mossy reed.

e "Dumque ibi suspirat, motos in arundine ventos

"Effecisse sonum tenuem similemque querenti.

"*Art.*

backward and forward occasioned mournful but musical sounds ; which Pan perceiving, cut them down, and made them reeden pipes. But ^f Lucretius ascribes the invention of these pipes, not to Pan, but to some countrymen, who had observed on some other occasion the whistling of the wind through reeds. In the sacrifices of this God ^g they offered to him milk and honey in a shepherd's bottle. He was more especially worshipped in Arcadia ; for which reason he is so often called ^h *Pan Dæus Arcadiæ*.

Some derive from him ⁱ Hispania, Spain, formerly called *Iberia* ; for he lived there when he returned from the Indian war, to which he went with Bacchus and the Satyrs.

I 4

C H A P.

" Arte nova vocisque Deum dulcedine captum

" Hoc mihi concilium tecum, dixisse, manebit ;

" Atque ita disparibus calamis compagine ceræ

" Inter se junctis nomen tenuisse puellæ."

He sighs ; his sighs the tossing reeds return

In soft small notes, like one that seem'd to mourn

The new but pleasant notes the Gods surprise ;

Yet this shall make us friends at last, he cries :

So he his pipe of reeds unequal fram'd

With wax ; and Syrinx, from his mistress nam'd.

ⁱ ----- " Zephyri cava per calamorum sibila primum

" Agrestes docuere cavas, inflare cicutas ;

" Inde minutatim dulces didicere querelas,

" Tibia quas fundit digitis pulsata canentium :

" Avia per nemora ac sylvas saltusque reperta,

" Per loca pastorum deserta, atque otia Dia."

Lucr. l. 5.

And whilst soft ev'ning gales blew o'er the plains,

And shook the sounding reeds, they taught the swains :

And thus the pipe was fram'd, and tuneful reed ;

And while the tender flocks securely feed,

The harmless shepherds tun'd their pipes to love,

And Amaryllis sounds in ev'ry grove.

^g Theocr. in Viator.

^h Virg. 3. Georg. 4 Ecl.

ⁱ L'il. Gyr.

CHAP. XII.

SYLVANUS.

ALTHOUGH many writers confound the Sylvani, Fauni, Satyri, and Sileni, with Pan, yet many distinguish them; we will therefore treat of them separately, and begin with Sylvanus.

That old man is Sylvanus whom you see placed next to Pan, with the feet of a goat and the face of a man, of little stature; ¹ he holds cypress in his hand stretched out. He is so called from *Sylva*, the woods; for he presides over them. ^m He mightily loved the boy Cyparissus, who had a tame deer in which he took great pleasure. Sylvanus by chance killed it; whereupon the youth died for grief. ⁿ Therefore Sylvanus changed him into a cypress tree, and carried a branch of it always in his hand, in memory of his loss.

There were many other Sylvani, who endeavoured as much as they could to violate the chastity of women. St. Austin says, ^o “That they and the Fauni (commonly called *Incubi*), were oftentimes wicked to women; desiring and enjoying their embraces.” And Varro says, that they were mischievous to pregnant women.

C H A P.

k Ælian. Hist. Varia.

l Martin. de Nuptiis.

m Servius in Virg. Æneid. et Georg.

n “Et teneram a radice ferens, Sylvane, cupressum.”

Georg. 1.

A tender cypress plant Sylvanus bears.

^o Eos cum Faunis (quos vulgo Incubos vocant), improbos sepe extitisse mulieribus, et earum appetisse et peregisse concubitus. Aug. de Civitate Dei, l. 15. c. 23.

C H A P. XIII.

SILENUS.

THAT old fellow who follows next, with a flat nose and a bald head, with large ears, and a small, flat, gore-bellied body, is Silenus; so called ^p from his jocular temper, because he perpetually jests upon people. He sits upon a ^q saddle-backed afs, but when he walks he leans upon a staff. He was Bacchus's foster-father, his master, and his perpetual companion; and consequently almost always drunk, as we find him described ^r in the sixth eclogue of Virgil. The cup which he and Bacchus used was called *Cantharus*; and the staff with which he supported himself ^s *Ferula*: this he used when he was so drunk, as it often happened, that he could not sit on, ^t but fell from his afs.

I 5

The

^p Ἀποτὸ τῆς σιλλαινίας, id est, dicteria in aliquem dicere. *Ælian.* 3. Var. Hist. c. 10.

^q Pando asello.

^r "Silenum pueri somno videre jacentem,
" Inflatum hesterno venas, ut semper, Iaccho;
" Serta procul tantum capiti delapsa jacebant,
" Et gravis attrita pendebat cantharus ansa."

-----Two satyrs, on the ground,
Stretch'd at their ease, their sire Silenus found:
Dro' with his fumes, and heavy with his load,
They found him snoring in his dark abode;
His rosy wreath was dropp'd not long before,
Borne by the tide of wine, and floating on the floor.
His empty can, with ears half worn away,
Was hung on high, to boast the triumph of the day.

^s "Quinque senex ferula titubantes ebrui artus
" Sustinet, et pando non fortiter hæret asello." *Ovid. Met.* 4.

His staff does hardly keep him on his legs;
When mounted on his afs, see how he swags.

^t "Ebrui ecce senex pando delapsus asello;
" Clamarunt Satyri, Surge, age, surge, pater. *De Art. Am.* 2.

The old Soker's drunk, from's afs he's got a fall;
Rise, daddy, rise, again the Satyrs bawl.

The Satyrs were not only constant companions of Silenus, but were assistant to him : for they held him in great esteem, and honoured him as their father ; and ^u when they became old, they were called *Sileni* too. And concerning Silenus's ass, they say that ^v he was translated into heaven, and placed among the stars ; because in the Giants wars, Silenus rode on him, and helped Jupiter very much.

* But when Silenus was once taken, and asked what was the best thing that could befall man ? he, after a long silence, answered, “ It is best for all
“ never to be born ; but, being born, to die very
“ quickly.” Which expression Pliny reports almost in the same words, ^y “ There have been many who have judged it very happy never to have
“ been born, or to die immediately after one's
“ birth.”

C H A P. XIV.

The SATYRS.

BEHOLD ! ^z those are Satyrs who dance in lascivious motions and postures under the shade of that tall and spreading oak : they have heads armed with horns, and goats feet and legs, crooked hands, rough hairy bodies, and tails not much shorter than horses tails. There is no animal in nature more falacious and libidinous than these Gods. Their ^a name itself shews the filthiness of their nature : and Pausanias gives a proof of it, by relating

^u Pausanias in Atticis.

^v Aratus in Phænomen.

^x Rogatus quidnam esset hominibus optimum ? respondit, Optimum esse optimum nosci, & natos quam citissime interire. Plut. in Consolatione Apol.

^y Multi extiterere qui non nosci optimum censerunt, aut quam citissime aboleri. Plin. in Præfat. l. 1.

^z Pausan. in Atticis. ^a Satyrus derivatur, *αἶσα* τῆς αἰσχύνης : veretro. Bæsch. in Præp. Evang. ibid.

relating a story of some mariners who were drove upon a desert island by storm, and saw themselves surrounded by a flock of Satyrs: the seamen were frightened, and betook themselves to their ships; and the Satyrs left the men, but they seized the women, and committed all manner of wickedness with them.

C H A P. XV.

The FAUNS.

THE Fauns, which you see joined with the Satyrs, differ from them in the name only; at least they are not unlike them in their looks: ^b for they have hoofs and horns, and are ^c crowned with the branches of the pine. When they meet drunken persons, they stupify them (as it is said) with ^d their looks alone. The boors of this country call them the ^e *Rural Gods*; and pay them the more respect, because they are armed with horns and nails, and painted in terrible shapes.

Faunus, or *Fatuellus*, ^f was the son of Picus king of the Latins. ^g He married his own sister, whose name was *Fauna* or *Fatuella*: he consecrated and made her priestess, after which she had the gift of prophecy. History likewise tells us, that this Faunus was the father and prince of the other Fauns and the Satyrs. ^h His name was given him from his skill in prophesying; and from thence also *Fatus* signifies both persons that speak *rashly* and *inconsiderately*, and *enthusiasts*: because they

I 6

who

^b Ovid. Fastorum 2.

^c Idem in Epistola Oenones.

^d Idem in Epistola Phedræ.

^e Dii Agrestes. Virgil,

Georg. 1.

^f Servius 7, Æneid 6.

^g Nat. Comes, lib. 5,

^h Faunus dicitur a *fando* seu vaticinando. Ser. Æneid 7. Id. Hisp. Episcopus.

who prophesy, deliver the mind and will of another, and speak things which they often do not understand.

C H A P. XVI.

PRIAPUS.

P. **H**A ! What means that naked God with his fickle, behind the trunk of the tree? why does he hide the half of his body so?

M. The painter was modest, and therefore painted but half of him, because he is a shameless and obscene deity: his name is *Priapus*. I am ashamed to tell the story of him, it is so very filthy; and therefore I shall say only that he was the son of Venus and Bacchus, born at Lampacus; where his mother, hating his deformity, and the disproportion of his members, rejected him. Yet he pleased the women of Lampacus so well, that their husbands banished him from the city, till by the oracle's command he was recalled, and made God of the gardens, and crowned with garden herbs. He carries a fickle in his hand, to cut off from the trees all superfluous boughs, and to drive away thieves, and beasts, and mischievous birds; from whence he is called *Avistupor*. Therefore his image is usually placed in gardens; as we may learn from ⁱ Tibullus, ^k Virgil, and Horace.

ⁱ "Promosisque rubor custos ponatur in hortis

"Arceat ut fœva falce Priapus aves."

With th' swarthy guardian God our orchards grace,
With this stiff fickle he the birds will chace.

^k "Et custos furum atque avium cum falce saligna

"Hellepontiaci servet tutela Priapi."

Georg. l. 4.

Besides the God obscene, who frights away,

With his lath sword, the thieves and birds of prey.

^l Horace. He is called *Hellepontiacus* by the poets ; because the city of Lampacus, where he was born, was situated upon the Hellespont. All agree that he was very deformed ; and they say that this was the occasion of the deformity of this God : When Juno saw Venus was big with child, she was jealous ; and therefore, under pretence of assisting her in her labour, she spitefully misused her, so that the young child was spoiled and deformed ; and from his deformity called *Priapus*, *Phallus*, and *Fascinum* ; all which three names favour of obscenity ; though by some ^m he is called *Bonus Dæmon*, or *Genius*. Indeed Juno's touch was not necessary to make the child monstrous ; for can any beautiful offspring be expected from a sot and a courtesan ?

CHAP. XVII.

ARISTÆUS.

HE is called *Aristæus* whom you see busied in that nursery of olives, supporting and improving the trees. He is employed in drawing oil from the olive, which art he first invented. He also found out the use of honey, and therefore you see some rows of bee-hives near him. ⁿ For which two profitable inventions the ancients paid him divine honours.

He was otherwise called *Nomius* and *Agræus*, and
was

^l " Olim truncus eram ficulnus, inutile lignum,

" Cum faber incertus scamnum faceretne Priapum,

" Maluit esse Deum. Deus inde ego furum aviumque

" Maxima formido."

Hor. Sat. 8.

Till artists doubting, which the log was good

For, stool or God ; resolv'd to make a God ;

So I was made ; my form the log receives ;

A mighty terror I to birds and thieves.

^m Vide Phuræutium.

ⁿ Pausanias in Arcadicis.

was the son of ^o Apollo by Cyrene, or, as Cicero says, the son of Liber Pater, educated by the Nymphs, and taught by them the art of making oil, honey, and cheese. He fell in love with Eurydice the wife of Orpheus, and pursued her into a wood, where a serpent stung her to death. The Nymphs hated him so much for this, that they destroyed all his bees, to revenge the death of Eurydice. This loss was exceedingly deplored by him; and asking his mother's advice, he was told by the oracle, that he ought by sacrifices to appease Eurydice. Wherefore he sacrificed to her four bulls and four heifers, and his loss was supplied; for suddenly a swarm of bees burst forth from the carcasses of the bulls.

CHAP. XVIII.

TERMINUS.

P. **B**UT pray what is that stone, or log, placed there? It is so far off that I cannot distinguish whether of the two it is.

M. It has a place among the rural Gods, because it is a God itself.

P. A God, do you say? Surely you jest, Sir.

M. No; it is not only a God, but a God greatly honoured in this city of Rome. They call him *Terminus*, and the boundaries and limits of mens estates are under his protection. His name, and the divine honours paid to him by the ancients, are mentioned by ^p Ovid, by Tibullus ^q,

^o Apollonius in Verron, l. 6.

^p "Termines, five lapis, five es desertus in agro

"Stripes ab antiquis tu quoque nomen habes." Ovid. Fast. 3.

Terminus, whether stump or stone thou be,

The ancients gave a Godhead too to thee.

DEBAC



lus^q, and by Seneca^r. The statue of this God^s was either a square stone, or a log of wood plain-
ed; which they usually perfumed with ointment,
and crowned with garlands.

And indeed the Lapides Terminales (that is,
land-marks) were esteemed sacred: ^t so that who-
ever dared to move, or plough up, or transfer them
to another place, his head became devoted to the
Diis Terminalibus, and it was lawful for any bo-
dy to kill him.

And further, though they did not sacrifice the
lives of animals to those stones, because they
thought it was not lawful to stain them with blood,
yet they offered wafers made of flour to them, and
the first-fruits of corn, and the like: and upon the
last day of the year they always offered festivals to
their honour, called *Terminalia*.

Now we pass to the Goddeses of the woods.

C H A P. XIX.

The Goddes of the Woods. DIANA.

P. **I**T is very well. Here comes a Goddes^u taller
than the other Goddeses, in whose virgin-
looks we may ease our eyes, which have been tired
with the horrid sight of those monstrous Deities.
Welcome, Diana; ^v your hunting habit, the bow
in.

q " Nam veneror, seu stipem habet desertus in agris,

" Seu vetus in trivis florida ferca lapis."

For I my adoration freely give,

Whether a stump forlorn my vows receive,

Or a beflower'd stone my worship have.

r " -----Nullus in campo facer

" Divisit agros arbiter populis lapis."

Hippol. Act. 2.

The sacred land-mark then was quite unknown.

s Arnobius contra gentes, l. 1. Clemens Alex. Strom. 7.

t Dion. Halicarn. l. 2.

u Virgil. Aeneid. l. 3.

v Idem. ibid.

in your hand, and the quiver full of arrows which hangs down from your shoulders, and the skin of a deer fastened to your breast, discover who you are. * Your behaviour, which is free and easy, but modest and decent; your garments, which are handsome, and yet careless, shew that you are a virgin. Your name shews your modesty and honour. I wish that you who are the tallest of the Goddesses, z to whom women owe their stature, would implant in them also a love of your chastity. For I know you hate, you abhor, the conversation of men, and fly from the very sight of them. Yet reject the temptations of delight, and abhor the charming witchcraft of pleasure with all your heart.

Actæon, the son of Aristæus, that famous huntsman, a fatally learned this, when he imprudently looked upon you when you were naked in the fountain: you deferred not the punishment of his impurity for a moment; for sprinkling him with the water, you changed him into a deer, to be afterwards torn in pieces by his own dogs.

Farther honour is due to you, because you are the moon, b the glory of the stars, and the only Goddess c who observed perpetual chastity.

Nor am I ignorant of that famous and deserving action which you did to avoid the flames of Aiphæus, d when you hastily fled to your nymphs, who were all together in one place, and besmeared both yourself and them with dirt, so that when he came he did not know you; whereby your honest
deceit

x Pausan. in Arcadicis.

y "Αγριμυς, ab αγραμυς perfectus, pudicitiam integritatemque Dianæ indicat. Strabo, l. 14.

z Homer. Odyss. 20.

a Ovid. 4 Metam.

b Astrorum decus. Virg. Æneid. 9.

c "Æternum telorum & virginitatis amorem

"Intemerata colit."

Virg. Æneid. 11

-----Herself untainted still,

Hunting and chastity she always lov'd.

d Pausanias in Poster. Eliac.

deceit succeeded according to your intentions ; and the dirt, which fouls every thing else, added a new lustre to your virtue. Welcome once again, O^d guardian of the mountains ! by whose kind assistance women in child-bed are preserved from death.

M. So ! Palæophilus, you have thus long cheated me ?

P. What, I cheated you ?

M. Yes, you ; you have so dexterously concealed your knowledge, and endeavoured to make me believe so long that you are ignorant and unskilful in the mythology of the heathens.

P. I am as unskilful as I pretended. You may believe me, when I swear that I am altogether ignorant of these things that you teach me. Nor can you suppose otherwise, from those things which I now repeat about Diana ; for, from a boy, I have loved this Goddess for her modesty ; and out of respect to her I learnt those few things which you heard me speak. I am wholly blind, and beg that by your assistance you would guide me. I speak sincerely, I am a mere fresh man.

M. You can scarce make me believe so. But, however, I will verify the old proverb, ^f and teach one that knows more than myself. I will begin from the word you last mentioned.

Diana is called ^s *Triformis* and *Tergemina*. First, because though she is but one Goddess, yet she hath three different names, as well as three different offices : in the heavens, she is called *Luna* ; on the

^e " Montium custos, nemorumque Virgo,

^f Quæ laborantes utero puellas

^g Ter vocata audis adimisque letis

" Diva triformis."

Hor. Carm. l. 3.

Queen of the mountains and the groves !

Whose hand the teeming pain removes,

Whose aid the sick and weak implore,

And thrice invoke thy threefold power.

^h Minervam.

^g Cicero de Nat. Deor. 3

the earth, she is named *Diana* : and, in hell, she is styled *Hecate*, or *Proserpina*. In the heavens, she enlightens every thing by her rays ; on the earth, she keeps under her power all wild beasts by her bow and her dart ; and in hell, she keeps all the ghosts and spirits in subjection to her by her power and authority. These several names and offices are comprised in one ingenious ^h distich. But although *Luna*, *Diana*, and *Hecate*, are commonly thought to be only three different names of the same Goddess, yet ⁱ Hesiod esteems them three distinct Goddesses. Secondly, because she has, as the poets say, three heads ; the head of a horse on the right side, of a dog on the left, and a human head in the midst : whence some call her ^k *three-headed*, or *three-faced*. And ^l others ascribe to her the likeness of a bull, a dog, and a lion. ^m Virgil and ⁿ Claudian also mention her three countenances. Thirdly, according to the opinion of some, she is called *triformis*, ^o because the moon hath three several phases or shapes : the new moon appears arched round with a circle of light ; the half-moon fills a semicircle with light ; and the full moon fills a whole circle or orb with its splendor. But let us examine these names more exactly.

She

^h “ Terret, lustrat, agit ; Proserpina, Luna, Diana ;

“ Ima, suprema, feras ; scepro, fulgore, sagitta.”

Dempster. in Paralip.

ⁱ Orpheus in Argon.

^k Τριστοκίφαλον καὶ τριπρόσωπον, Cornut.

Artemidor. 2. Oneirocr.

^l Porph. ap. Ger.

^m “ Tercentum tonat ore Deos, Erebumque, Chaosque,

“ Tergeminque Hecatem, tria virginis ora Dianæ.”

Night, Erebus, and Chaos, she proclaims,

And threefold Hecate, with her hundred names,

And three Dianas.

ⁿ “ Ecce procul ternis, Hecate variata, figuris.”

Behold far off the Goddess Hecate

In threefold shape advances—

^o Ap. Lil. Gyr

She is named *Luna*, ^r from shining; either because she only in the night-time sends forth a glorious light; or else because she shines by borrowed light, and not by her own, and therefore the light with which she shines is always ^q new light. Her chariot is drawn with a white and black horse, or with two oxen, because she has got two horns: sometimes a mule is added, says Festus, because she is barren, and shines by the light of the sun. Some say that *Lunæ* of both sexes have been worshipped, especially among the Egyptians; and indeed they give this property to all the other Gods. Thus both *Lunus* and *Luna* were worshipped; but with this difference, that those who worshipped *Luna* were thought subject to the women, and those who worshipped *Lunus* were superior to them. ^r We must also observe, that the men sacrificed to Venus under the name of *Luna*, in women's clothes, and the women in men's clothes.

This *Luna* had a gallant who was named *Endymion*, and he was mightily courted by her; ^s inso-much that, to kiss him, she descended out of heaven, and came to the mountain of Latmus, or Lathynius, in Caria; where he lay condemned to an eternal sleep by Jupiter, because, when he was taken into heaven, he impudently attempted to violate the modesty of Juno. In reality, Endymion was a famous astronomer, who first described the course of the moon; and he is represented sleeping, because he contemplated nothing but the planetary motions.

Hecate may be derived from *ἡεκαθεν* [*Heathen*], *eminus*;

^p A lucendo, quod una sit quæ noctu lucet. Cic. 2. de Nat. Deor. 2. vel.

^q Quod luce aliena splendeat, unde Græce dicitur Σελήνη a σελας, id est, lumen novum. Id. Ibid.

^r Servius in *Æneid* 2. Philocr. Spartian. in Imp. Caracal.

^s Apoll. Argonaut. 4. Plin. l. 2. c. 9.

eminus ; because the moon darts her rays or arrows afar off. ^t She is said to be the daughter of Ceres by Jupiter ; who being cast out by her mother, and exposed in the streets, was taken up by shepherds and nourished by them : for which reason ^u she was worshipped in the streets, and her statue was usually set before the doors of the houses ; whence she took the name *Propylæa*. Others derive her name from *ἑκτον* [*Hekaton*], *centum* : because they sacrificed a hundred victims to her : ^v or because, by her edict, those who die and are not buried, wander an hundred years up and down hell. However, it is certain she is called *Trivia*, *a triviis*, from the streets ; for she was believed to preside over the streets and ways, so that they sacrificed to her in the streets ; ^x and the Athenians every new moon made a sumptuous supper for her there, which was eaten in the night by the poor people of the city. ^y They say that she was excessive tall ; her head was covered with frightful snakes instead of hair, and her feet were like serpents. ^z She was represented encompassed with dogs, because that animal was sacred to her ; and Hesychius says, that she was sometimes represented by a dog. We are told that she presided over enchantments ; and that ^a when she was called seven times, she came to the sacrifices : as soon as these were finished, ^b several apparitions appeared, called from her *Hecataea*.

She was called by the Egyptians ^c *Bubastis* ; her feasts were named *Bubastæa* ; and the city where they were yearly celebrated was called *Bubastis*.

Brimo

^t Hesiod. in Theogon.

^u " Nocturnisque Hecate triviis ululata per urbes." *Æn.* 6.
And Hecate by night ador'd with shrieks.

^v Pausan in Atticis.

^x Aristophanes in Pluto.

^y Lucian. Pseudoph.

^z Apud Gyrard. Apollin.

^a Argonaut.

^b Ovid. *g* *Metam.*

^c Apollin 3 Argon

Brimo is another of the names of *Hecate* and *Diana*; which is derived from ^d the cry, which she gave when *Apollo* or *Mars* offered violence to her when she was a hunting.

She was called *Lucina* and *Opis*, because ^e she helps to bring the children into the world, which good office (as they say) she first performed to her brother *Apollo*: for as soon as she herself was born, she assisted her mother *Latona*, and did the office of a midwife; ^f but was so affrighted with her mother's pain, that she resolved never to have children, but to live a perpetual virgin.

She is called *Chitone* and *Chitonia*, ^g because women after child-birth used first to sacrifice to *Juno*, and then offer to *Diana* their own and their childrens clothes.

She was named *Dictynna*, not only from the ^h nets which she used, ⁱ (for she was an huntress, and the princess of hunters; for which reason all woods were dedicated to her,) but also because ^k *Britomartis* the virgin, whom she hunted, fell into the Nets, and vowed, if she escaped, to build a temple for *Diana*. She did escape, and then consecrated a temple to *Diana Dictynna*. Others relate the story thus: When *Britomartis*, whom *Diana* loved because she was an huntress, fled from *Minos* her lover, and cast herself into the sea; she fell into the fisher-mens nets, and *Diana* made her a Goddess. And since we are talking of hunting, give me leave to add, that the ^l ancients thought that *Diana* left off

^d Α ἐπικράω, fremo, ira exardesco.

^e Quod infantibus in aeternam venientibus opem ferat. Aug. de Civitat. 4. c. 1.

^f Callimach. Hymn. in Dian.

^g χιτώνη, quasi tunicata, a χίτων, tunica; solebant enim foeminae partus laboribus perfunctae Junoni sacrificare; suas autem & infantium vestes Dianae consecrare. Plut. Symp. c. ult.

^h Retia enim δίκτυα, dicuntur.

ⁱ Ovid. Metam. 2. Lact. plac.

^k Schol. Aristoph.

^l Brodaeus in Anthol. ex Schol. Pindari.

off hunting on the ides of August; therefore at that time it was not lawful for any one to hunt; but they crowned the dogs with garlands, and, by the light of torches made of stubble, they hung up the hunting instruments near them.

We shall only adjoin to what has been said, the two stories of Chione and Meleager.

Chione was the daughter of Dædalion, the son of Dædalus: she was deflowered by Apollo and Mercury, and brought forth twins, namely Philammon, a skilful musician, the son of Apollo; and Autolychus the son of Mercury, who proved a famous^m juggler and an artful thief. She was so far from thinking this a shame, that she grew very proud; nay, openly boasted,ⁿ that her beauty had charmed two Gods, and that she had two sons by them. Besides, she was^o so bold as to speak scornfully of Diana's beauty, and to prefer herself before her: but Diana punished the insolence of this boaster: for she shot an arrow through her tongue, and thereby put her to silence.

Me-

m "-----Furtum ingeniosus ad omne,

" Qui facere assuerat, patriæ non degener artis.

" Candida de nigris, & de candentibus atra." Ovid. Met. II

Cunning in theft, and wily in all flights,

Who could with subtilty deceive the sight.

Converting white to black, and black to white.

n "-----Se peperisse duos, & diis placuisse duobus."

That she the two sons had brought, by having pleas'd two Gods.

o "-----Se præterre Dianæ

" Sustinuit, factisque deæ culpavit. At illi

" Ira teror notam, factisque placabimus, inquit.

" Nec mora, curvavit cornu, nervusque sagittarum

" In prelo, & merita trajecit arundine linguam."

She to Diana's want her face prefer,

And blame her beauty. With a cruel look,

She said, Her deed shall right us. Forthwith took

Her bow and bent it; which she strongly drew,

And through her guilty tongue the arrow flew

Meleager was punished for his father's Oeneus's fault, who, when he offered his first-fruits to the Gods, wilfully forgot Diana; wherefore she was angry, and sent a wild boar into the fields of his kingdom of Caledonia to destroy them. Meleager, accompanied with many chosen youths, immediately undertook either to kill this boar or to drive him out of the country. The virgin Atalanta was among the hunters, and gave the boar the first wound; and soon after Meleager killed him. He valued Atalanta more who wounded him, than he himself who killed him; and therefore offered her the boar's skin. But the uncles of Meleager were enraged that the hide was given to a stranger, and violently took it from her; whereupon Meleager killed them. As soon as his mother Althæa understood that Meleager had killed her brothers, she sought revenge like a mad-woman. In Althæa's chamber was a billet, which, when Meleager was born, the Fates took and threw into the fire, say-

p Ovid. Metam. 8.

q "-----Exuvias, rigidis horrentia fetis

" Terga dat, & magnis insignia dentibus ora.

" Illi lætitiæ est cum munere muneris auctor.

" Invidere alii, totoque erat agmine murmur."

Then gave the bristled spoil and ghastly head

With monstrous tusks arm'd with terror bred.

She in the gift and giver pleasure took,

All murmur, with preposterous envy struck.

r " Tempora, dixerunt, eadem lignoque tibi que,

" O modo nate, damus; quo postquam carmine dicto

" Excessere Deæ; flagrantem mater igne

" Eripuit ramum, sparsitque liquentes undis;

" Servatusque diu juvenis servaverat annos."

O lately born, one period we assign

To thee and to the brand! The charm they weave

Into his fate, and then the chamber leave.

His mother snatch'd it with a hasty hand

Out of the fire, and quench'd the burning brand.

This in an inward closet closely lays.

And by preserving it prolongs his days.

saying, the new-born infant shall live as long as this stick remains unconsumed. The mother snatched it out of the fire, and quenched it, and laid it in a closet. But now moved with rage, she goes to her chamber, and fetching the stick, ^s she threw it into the fire; and as the log burned, Meleager, though absent, felt fire in his bowels which consumed him in the same manner that the wood was consumed; and when at last the log was quite reduced to ashes, and the fire quenched, Meleager at the same time expired, and turned to dust.

C H A P. XX.

PALES.

THAT old lady which you see ^t surrounded with shepherds, is Pales the Goddess of shepherds and pastures. Some call her *Magna Mater*, and *Vesta*. To this Goddess they sacrificed milk and wafers made of millet, that she might make the pastures fruitful. They instituted the feasts called *Palilia*, or *Parilia*, to her honour, which were observed upon the eleventh or twelfth day of the kalends of May, by the shepherds, in the field, on the same day in which Romulus laid the foundation of the city. These feasts were celebrated to appease this Goddess, that she might drive away the wolves, and prevent the diseases incident to cattle. The solemnities observed in the Palilian feasts were many; the shepherds placed little heaps of straw in a particular order, and at a certain distance,

^s “ -----Dextraque aversa trementi,

“ Funerum torrem medios conjecit in ignes.”

-----With eyes turn'd back, her quaking hand
To trembling flames expos'd the fun'ral brand.

^t Virg. Eclog.

stance, then they danced and leaped over them: then they purified the sheep and the rest of the cattle with the fume of rosemary, laurel, sulphur, and the like; as we learn from Ovid,^u who gives a description of these rites.

C H A P. XXI.

FLORA.

P. **Y**OU need not tell me who that Goddess is whom I see adorned with so much finery and gracefulness, so dressed and beautified with flowers. It is Flora, the Goddess and president of flowers. Is it not?

M. It is true, the Romans gave her the honour of a Goddess; but, in reality, she was an infamous strumpet, who, by her abominable trade, heaped up a great deal of money, and made the people of Rome her heir. She left a certain sum, the yearly interest of which was appropriated to the games called *Florales* or *Floralia*, which were celebrated annually on her birth-day. But, because this appeared scandalous, impious, and profane, to the senate, as it really was, they covered their design, and worshipped Flora under the title of *Goddess of flowers*;

K

^u "Alma Pales, faveas pastoria sacra canenti,

"Prosequar officio si tua facta meo

"Certe ego de virulo cinerem stipulamque fabalem

"Sæpe tuli, læva, februa tosta, manu.

"Certe ego transilui positas ter in ordine flammæ,

"Virgaque rorales laurea misit aquas."

Great Pales, help; thy past'ral rites I sing,

With humble duty mentioning each thing.

Ashes of calves and bran straw oft I've held,

With burnt purgations in a hand well fill'd

Thrice o'er the flames, in order rang'd, I've leap'd,

And hollow dew my laurel twig has dript.

y La Tantius, l. i. c. 24.

flowers; and pretended that they offered sacrifice to her, that the plants and trees might flourish.

Ovid follows the same fiction; and relates, ^x that Chloris, an infamous nymph, was married to Zephyrus, from whom she received the power over all the flowers. But let us return to Flora and her games. Her image, as we find in Plutarch, was exposed in the temple of Castor and Pollux, dressed in a close coat, and holding in her right-hand the flowers of beans and pease. ^y For while these sports were celebrated, the officers or ædiles, scattered beans and other pulse among the people. These games were proclaimed and begun by sound of trumpet, as we find mentioned in ^z Juvenal. Then the lewd women came forth in public, and shewed tricks naked. Strange! that such filthiness should be called *Flores*, and such games *Floralia*.

C H A P. XXII.

FERONIA.

FERONIA, the ^a Goddess of the woods, is justly placed near Flora the Goddess of flowers: she is called *Feronia*, from the care she takes in ^b producing and propagating trees. The higher place is due to her, because fruits are more valuable than flowers, and trees than small and ignoble plants. It is said she had a grove sacred to her under the mountain Soracte: this was set on fire, and the neighbours were resolved to remove the image of
Feronia

^x Ovid. in Fastis.

^y Val. Max. l. 2. c. 5.

^z —“ Dignissima certe

“ Florali matrona tuba.” — *Juv. Sat. 6.*

—A woman worthy, sure
Of Flora's festal trumpet.

^a Virg. 7 *Æn.*

^b Feronia a ferendis arboribus dicta.

Feronia from thence, when on a sudden the grove became green again. ^c Strabo reports, that those who were inspired by this Goddess used to walk bare-foot upon burning coals without hurt. Though many believed that by the Goddess Feronia Virtue is only meant, by which fruit and flowers were produced.

CHAP. XXIII.

POMONA.

POMONA is the Goddess, the guardian, the president, not of the ^d apples only, but of all the fruit and the products of trees and plants. As you see she follows after Flora and Feronia in order, but in the greatness of her merit she far surpasses them; and has a priest who only serves her, called *Flamen Pomonalis*.

P. What toothless hag is that which is so obsequious to Pomona?

M. It is not an old woman, but a God. I do not wonder that you are deceived, since in this disguise he deceived Pomona herself. When she was very busy in looking after her gardens and orchards with great care, and was wholly employed in watering and securing the roots, and lopping the overgrown branches, ^e Vertumnus, a principal God among the Romans (called so because he had power to turn himself into what shape he pleased), was in love with Pomona, and counterfeited the shape of an old grey-headed woman. He ^f came leaning on a staff

K 2

staff

^c Strabo Georg. l. 5.

^d Pomona a pomis dicitur.

^e Vertumnus a vertendo, quod in quas vellet figuras sese vertere poterat.

^f "Innitens baculo, positus per tempora canis."

With Grey-hair'd temples, leaning on a staff. *Ov. Met. 14.*

staff into the gardens, admired the fruit and beauty of them, and, commending her care about them, he saluted her. He viewed the gardens; and from the observations which he had made, he began to discourse of marriage, telling her that it would add to the happiness even of a God to have her to wife. Observe, says he, the trees which creep up this wall: how do the apples and plumbs strive which shall excel the other in beauty and colour! whereas, if they had not ^g props or supports, which, like husbands hold them up, they would perish and decay. All this did not move her, till Vertumnus ^h changed himself into a young man; and then she began also to feel the force and power of love, and submitted to his wishes.

C H A P

^g " At si staret, ait, cælebis sine palmite truncus,
 " Nil præter frondes, quare peteretur, haberet;
 " Hæc quoque, quæ juncta vitis requiescit in ulmo,
 " Si non juncta foret, terræ acclinata jaceret:
 " Tu tamen exemplo non tangeris arboris hujus."
 Yet, saith he, if this elm should grow alone,
 Except for shade, it would be priz'd by none:
 And so this vine in am'rous foldings wound,
 If but disjoin'd, would creep upon the ground:
 Yet art not thou by such examples led,
 But shunn'st the pleasure of the bridal bed.
^h—" In juvenem redditi & amina demit
 " Instrumenta sibi; talisque apparuit illi,
 " Qualis ubi oppositas nitidissima Solis imago
 " Evicit nubes, nullaue obstante reluxit,
 " Vimque parat, sed vi non est opus, inque figura
 " Capta Dei Nympha est, & mutua vulnera sensit:"
 — Again himself he grew;
 Th' infirmities of heatless age depos'd,
 And such himself unto the nymph disclos'd;
 As when the sun, subduing with his rays
 The muffling cloud, his golden brow displays,
 He force prepares; of force there was no need,
 Struck with his beauty, mutually they bleed:

C H A P. XXIV.

The NYMPHS.

NOW observe that great company of neat, pretty, handsome, beautiful, charming virgins, who are very near the gardens of Pomona. Some run about the woods, and hide themselves in the trunks of the aged oaks; some plunge themselves into the fountains, and some swim in the rivers. They are called by one common name *Nymphs*,^k because they always look young, or^l because they are handsome. Yet all have their proper names besides; which they derive either from the places where they live, or the offices they perform: they are especially distributed in three classes, *celestial*, *terrestrial*, and *marine* Nymphs.

The *celestial* Nymphs were those genii, those souls and intellects,^m who guided the spheres of the heavens, and dispensed the influences of the stars to the things of the earth.

Of the *terrestrial* nymphs some preside over the woods, and were called *Dryades*, from a Greek wordⁿ which principally signifies an *oak*, but generally any tree whatever. These *Dryades* had their habitations in the oaks. Other Nymphs were called *Hamadraydes*; for they were born when the oak was first planted, and when it perishes they die also. The ancients held strange opinions concerning oaks; they imagined that even the smallest oak was sent from heaven.

The ^p Druids, priests of the Gauls, esteemed nothing

K 3

thing

i Phurnut.

k'Ατο τε αει νεας φαίνεται, quod semper juvenes apparent.

l'Ατο τε φαίνεται splendere, quod formæ decore præfulgent.

m Ex. Plut. Macrobi. Procl.

n Α Δρυς, id est, quercus. Virg. Georg. 4.

o Αβ αμρ, simul; & δρυς quercus.

p Lil. Gyr. Synt. 1.

thing more divine and sacred, than the excrescence which iticks to oaks. Others of the terrestrial Nymphs are called ^q *Oreades* or *Orestiades*, because they presided over the mountains. Others ^r *Naiades*, because they had dominion over the groves and valleys. Others ^s *Limoniades*, because they looked after the meadows and fields. And others ^t *Meliades*, from the ash-trees sacred to them; and these were supposed to be the mothers of those children who were born under a tree, or exposed there.

The *marine* Nymphs were either those Nymphs which preside over the seas, and were called *Nereides*, or *Nerinae*, from the sea-god Nereus, and the sea-nymph Doris, their parents, (which Nereus and Doris were born of Tethys and Oceanus, from whom they were called *Oceanitides* and *Oceaniae*), or those nymphs who preside over the fountains, and were called ^v *Naiades* and *Naiades*; or else inhabit the rivers, and were called *Fluviales* or ^x *Potamides*; or, lastly, who preside over the lakes and ponds, and were called ^y *Limnades*.

All the Gods had Nymphs attending them. Jupiter speaks of his ^z in Ovid. Neptune had several Nymphs; insomuch that Hesiod and Pindar call him ^a *Nymphagetes*, that is, the captain of the Nymphs. The poets generally give him fifty. Phœbus likewise had Nymphs called *Agamppidae* and *Muses*.

q Ab ορος, mons.

s Αἱ λειμων, pratum.

u Orpheus in Hyinn,

x Α ποταμος, fluvius

" Sunt mihi Semidei, sunt rustica Numina Fauni.

z " Et Nymphæ, Satyrique, & Monticolæ Sylvani. *Æt.* l. 1.

Half-Gods and rustic Fauns attend my will,

Nymphs, Satyrs Sylvans that on mountains dwell.

a Νυμφαγεις, id est, Nympharum dux. Hesiod. & Pindar.

Isthm.

r Α ορεινη, saltus vel vallis.

t Α Μελια, fraxinus.

v Α Ναω, fluo.

y λιμνη, lacus.

Muse. Innumerable were the nymphs of Bacchus; who were called by different names, *Bacchæ*, *Bassarides*, *Eloides*, and *Thyades*. Hunting Nymphs attended upon Diana; and sea-nymphs, called *Nereides*, waited upon Tethys; and ^b fourteen very beautiful Nymphs belonged to Juno: out of all which I will only give you the history of two.

Arethusa was one of Diana's Nymphs: her virtue was as great as her beauty. The pleasantness of the place invited her to cool herself in the waters of a fine clear river. Alpheus, the God of the river, assumed the shape of a man, and arose out of the water. He first saluted her with kind words, and then approached near to her; but away she flies, and he follows her; and when he had almost overtaken her, she was dissolved with fear, with the assistance of Diana, whom she implored, into a fountain. ^c Alpheus then resumed his former shape of water, and endeavoured to mix his with her stream, but in vain; for to this day *Arethusa* continues her flight, and by her passage through a cavity of the earth ^d she goes under ground into Sicily. Alpheus also follows by the like subterraneous passages, till at last he unites and marries his own streams to those of *Arethusa* in that island.

Echo ^e was a nymph formerly, though nothing of her but her voice remains now; and even when

K 4

she

b—"bis septem præstanti corpore Nymphæ." *Æneid.* l. 1.

Twice seven, the charming daughters of the main,
Around my person wait and bear my train.

c—"sed enim cognoscit amatas

"Amnis aquas;positoque viri quod sumpserat, ore,

"Vertitur in proprias, ut se illi miscat, undas." *Öv. Met.* 5.

The river his beloved waters knew;

And putting off th' assumed shape of man,

Resumes his own, and in a current ran.

d Virgil. *Æn.* 3.

e "Corpus adhuc Echo, non vox erat, & tamen usum

"Garrola non alium, quam nunc habet, oris habebat.

was alive, she was so far deprived of her speech, ^f that she could only repeat the last words of those sentences which she heard, ^g Juno inflicted this punishment on her for her talkativeness; for when she came down to discover Jupiter's amours with the Nymphs, Echo detained her very long with her tedious discourses, that the nymphs might have an opportunity to escape and hide themselves. This Echo by chance met Narcissus rambling in the woods; and she so admired his beauty, that she fell in love with him. She discovered her love to him, courted him, followed him, and embraced the proud youth in her arms; but he broke from her embraces, and hastily fled from her sight: whereupon the despised Nymph hid herself in the woods, and pined away with grief, ^h so that every part of her

^f "Reddere de multis ut verba novissima posset."

Gr. 2. l. 1. p.

She was a Nymph, though only now a sound;
Yet of her tongue no other use was found,
Than now she has, which never could be more,
Than to repeat what she had heard before.

^g "Fecerat hoc Juno, quia cum deprendere posset
"Sub Jove sæpe suo Nymphas in monte jacentes,
"Illa deam longo prudens sermone tenebat,
"Dum fugerent Nymphæ."

This change impatient Juno's anger wrought,
Who, when her Jove she o'er the mountains sought,
Was oft by Echo's tedious tales misled,
Till the shy Nymphs to caves and grottos fled.

^h "Vox tantum, atque ossa supersunt:

"Vox manet: ossa ferunt lapidis traxisse figuram;

"Inde latet sylvis, nulloque in monte videtur,

"Omnibus auditur: sonus est qui vivit in illa,"

Her flesh consumes and moulders with despair,

And all her body's juice is turn'd to air;

So wond'rous are the effects of restless pain,

That nothing but her voice and bones remain.

Nay, ev'n the very bones at last are gone,

And metamorphos'd to a thoughtless stone:

Yet still the voice does in the wood survive;

The form's departed, but the sound's alive.

her but her voice was consumed ; and her bones were turned into stones.

Narcissus met with as bad a fate : for though he would neither love others nor admit of their love, yet he fell so deeply in love with his own beauty, that the love of himself proved his ruin. His thirst led him to a¹ fountain whose waters were clear and bright as silver. When he stooped down to drink, he saw his own image : he staid gazing at it, and was wonderfully pleased with the beauty of it, in-
 somuch that he fell passionately in love with it. A
 k little water only separated him from his beloved
 object. He continued a¹ long time admiring his
 own beloved picture, before he discovered what it
 was that he so passionately adored ; but at length
 m the unhappy creature perceived, that the torture
 he suffered was from the love of his own self. In
 a word, his passion conquered him, and the power
 of love was greater than he could resist : so that by
 K 5 degrees.

i "Fons erat illimis nitidis argenteus undis." *Ovid. Met. l. 3.*

There was, by chance, a living fountain near,
 Whose unpolluted channel ran so clear,
 That it seem'd liquid silver.

k "Exigua prohibetur aqua"——

A little drop of water does remove,
 And keep him from the object of his love.

l —— "Sed opaca fufus in herba

"Spectat inexplēto mendacem lumine formam,

"Perque oculos perit ipse suos.

——He lies extended on the shady grass,
 Viewing with greedy eyes the pictur'd face,
 And on himself brings ruin.

m —— "Flammas, inquit, moveoque, feroque:

"Quod cupio mecum est: inopem me copia fecit.

"O utinam a nostro secedere corpore possem!

"Votum in amante novum est, vellem quod amamus abesset."

My love does vainly on myself return,
 And fans the cruel flames with which I burn.

The thing desir'd I still about me bore,
 And too much plenty has confirm'd me poor.

O that I from my much lov'd self could go ;
 O strange request, yet would to God 'twere so!

degrees ⁿ he wasted away and consumed ; and at last, by the favour of the Gods, was turned into a daf-fodil, a flower called by his own name.

Now let us proceed to the inferior rural deities, as they must not be entirely neglected.

CHAP. XXV.

The Inferior Rural Deities.

THE images of these Gods and Goddesses are so small that we cannot discern their figures : wherefore I will only recount their names. And, first,

Rusina, The Goddess to whose care all the parts of the country are committed.

Collina, She who reigns over the hills.

Vallonia, who holds her empire in the valleys.

Hippona, o who presides over the horses and stables.

^p This was the name also of a beautiful woman, begotten by Fulvius from a mare.

Bubona, who hath the care of the oxen.

Seia, q who takes care of the seed whilst it lies buried in the earth. She is likewise called ^r *Segetia* ; because she takes care of the blade as soon as it appears green above the ground.

Ruscina is the Goddess of weeding. She is invoked ^s when the fields are to be weeded.

Occator is the God of harrowing. He is worshipped ^t when the fields are to be harrowed.

Sator

n ——— “ attenuatus amore

“ Liquitur, & cæco paulatim carpitur igne.”

No vigour, strength, or beauty does remain,
But hidden flames consume the wasting swain.

o Ab ἵππος. i. e. equus. Apulejus Asin. aur l. 3.

p Tertulian. Apol.

q A ferendo nomen habet Seia ; ut

r Segetia, a Segete. Plin. l. 8.

s Cum runcantur agri.

t Cum occantur agri, Serv. in Georg. 1. Plin. l. 18. c. 29.

Sator and *Sarritor* are the ^u Gods of sowing and raking.

To the God *Robigus* were celebrated festivals called *Robigalia*; which were usually observed upon the 7th of May, to avert the ^v blasting of the corn.

Stercutius, *Stercutus*, or *Sterculius*, called likewise *Sterquilus* and *Picumnus*, is the God who first invented the art of ^x dunging the ground.

Proserpina is the Goddess which presides over the corn ^y when it is sprouted pretty high above the earth. We shall speak more of her when we discourse concerning the infernal Deities.

Nodosus, or *Nodoius*, is the God who takes care of the ^z knots and the joints of the stalks.

Volusia is the Goddess which takes care to fold the blade round the corn before the beard breaks out; which ^a foldings of the blade contain the beard, as pods do the seed.

Patelina takes care of the corn ^b after it is broken out of the pod and appears.

The Goddess *Flora* presides over the ear when it ^c blossoms:

Lactura or *Lactucina*, who is next to *Flora*, presides over the ear when it begins ^d to have milk:

And *Matura* takes care that the ear comes to a just maturity.

Hostilina was worshipped, that the ears of the corn might grow ^e even, and produce a crop proportionable to the seed sown.

K 6

Tutelina,

^u Ita dicti a *serendo* & *sarriendo*.

^v Ad avertendam a satis *rubiginem*.

^x Ita dici tur a *stercore*.

^y Cum super terram seges *proserpserit*.

^z Præponitur *Nodis* *Geniculisque* culmerum.

^a Folliculorum *involutis* præficitur.

^b Cum spica *patet* postquam folliculis emerfit.

^c Cum *florescit*.

^d *Lactescere*.

^e Ab *hostire*, quod veterum lingua significabat idem quod *quare*. *Augustinus* de Civitate jam laudatus.

Tutelina, or *Tutulina*, hath the tutelage of corn when it is reaped.

Philumnus invented the art of ^f kneading and baking the corn.

Mellona invented the ^g art of making honey.

And *Fornax* is esteemed a Goddess ; because, before the invention of grinding the wheat, the bread-corn was parched in a furnace. Ovid ^h makes mention of this Goddess.

These mean deities are but the refuse of the Gods. Let us leave them, and turn our eyes to the left-hand wall in this Pantheon, where we shall see the Gods of the sea.

PART

^f *A philando*, id est, condensando & farinam subigendo. Vid. Serv. in *Æneid.* 9. ^g *Artem mellificii excogitavit.*

^h " *Tacta Dea est Fornax, læti fornace coloni*

" *Orant ut vires temperet illa suas.*"

Fast. l. 6.

A Goddess *Fornax* is; and her the clowns adore,
That they may've kindly batches by her pow'r.

ALPHABET



PART III.

Of the GODS of the SEA.

CHAP. I.

SECT. I. NEPTUNE. *His name and Descent.*

P. THIS is a glorious and beautiful scene. Are these the Gods of the waters? Are these the marine Gods, whose numerous companions are carried all over the liquid plains of the sea in shells?

M. These are the Gods, the presidents, the princes, of the vast finny regions, and the moderators of the flowing waves.

P. And who is that king, with black hair and blue eyes, who holds a sceptre in his right-hand like a fork with three prongs, and is so beautifully arrayed in a mantle of azure, clasping his left hand round his queen's waist? He stands upright in his chariot, which is a large scallop-shell drawn by sea-horses, and attended by odd kind of animals, which resemble men in the upper parts, and fish in the lower.

M. It is Neptune, whose name is derived by the change of a few letters from the word ^a *nubo*, which signifies to *cover*, because the sea encompasses,
em-

^a *A nubendo, quod mare terras obnubat. Varro.*

embraces, and as it were covers the land. Or, as others believe, he is so called from the Egyptian word *neptben*, which signifies the coasts and promontories, and other parts of the earth which are washed by the waters. So that ^b Tully, who derives *Neptune a nando*, from swimming, is either mistaken, ^c or the place is corrupt.

It is Neptune, I say, the governor of the sea, the father of the rivers and the fountains, and the son of Saturn by Ops. His mother preserved him from the devouring jaws of Saturn, who, as we remarked above, ate up all the male children that were born to him, by giving Saturn a young foal to eat in his stead. In the Greek he is called *Ποσειδών* [*Poseidon*], because he so binds ^d our feet, that we are not able to walk within his dominions, that is, on the water.

When he came of age, Saturn's kingdom was divided by lot, and the maritime parts fell to him. He and Apollo, by Jupiter's command, were forced to serve Laomedon, in building the walls of Troy; because he and some other Gods had plotted against Jupiter. Then he took ^e Amphitrite to wife, who refused a long time to hearken to his courtship, and comply with his desires; but at last, by the assistance of a dolphin, and by the power of flattery, he gained her. To recompense which kindness, the dolphin was placed among the stars, and made a constellation. Neptune had two other wives besides, viz. *Solacia*, so named from *salum*, the sea, ^f or the salt water toward the lower part and bottom of the sea. And *Venilia*, so named from

^b Tullius de Nat. Deor. l. 2.
tus.

^c Lipsius and Bochartus.
^d Qui ποσὶ δεσμον, hoc est, pedibus vinculum injicit, ne pedibus aquas ambulemus. Plato in Cratyl.

^e Dicitur ἀμφιτρίτη α πύρα το ὀμφιτρίβειν, a circumterundō, quodd. terram mare circumterat.

Augustinus de Civitate Dei.

from *veniendo*, because the sea goes and comes with the tide; it ebbs and flows by turns.

SECT. II. *Actions of Neptune.*

THE poets tell us, that Neptune produced a horse in Attica out of the ground, by ^b striking it with his trident; whence he is called *Hippius* and *Hippodromus*, and is esteemed the president over the horse-races. At his altar in the circus of Rome, games were instituted, in which they represented ^k the ancient Romans by violence carrying away the Sabine virgins. His altar was under ground; and he was sacrificed unto by the name of ^l *Consus*, God of counsel; which for the most part ought to be given privately, and therefore the God *Consus* was worshipped in an obscure and private place. The solemn games ^m *Consualia*, which were celebrated in the month of March, were instituted in honour of Neptune, whose other name was, as I have said, *Consus*. At the same time the horses left working, and the mules were adorned with garlands of flowers.

Hence also it comes that the chariot (as you see) of Neptune is drawn by Hippocampi, or sea-horses, as well as sometimes by dolphins. These sea-horses had the tails of fishes, and only two feet, which were like the fore-feet of a horse, according to the description given of him in ⁿ Statius; and this is the

^g Sophocl. in Oedip.

^h "Percussa magno tellure tridente."

With this huge trident having struck the ground.

Virg. Georg. l. 1.

ⁱ Ab ἵππος, i. e. equus, & δρόμος, i. e. cursus. Pindar. Ode

^j Isth. Var. ap. Lil. Gyr.

^k Dion. Halic. l. 2.

^l A consilio dando. Servius *Æneid. 8.*

^m Plut. in Romulo. Dion. Halic. l. 2.

ⁿ "Illic *Ægea* Neptunus gurgite fessos

"In portam deducit equos, prior haurit habenas

"Ungula, postremi solvuntur in æquore pisces.

Theb. a.

the reason why ° Virgil calls them *two-footed horses*. Neptune guides them, and goads them forward with his trident, as is prettily expressed in P Stratus.

It was therefore Neptune's peculiar office, not only to preside over and govern horses both by land and by sea, but also the government of ships was committed to his care, which were always safe under his protection: For whenever he q rides upon the waters, the weather immediately grows fair, and the sea calm.

SECT. III. *Children of Neptune.*

THE most remarkable of his children were Phorcus, or Phorcys, and Proteus.

Phorcus

Good Neptune's steeds to rest are set up here,
In the Ægean gulph, whose fore-parts harmless bear
Their hinder-parts fish-shap'd.

o — "Magnum qui piscibus æquor,

"Et juncto bipedum curru metitur equorum." *Georg.* l. 4.

—Through the vast sea he glides

Drawn by a team, half fish half horse, he rides.

p "Triplici telo jubet ire jugales:

"Illi spumiferos glomerant a pectore fluctus,

"Pone natant, delentque pedum vestigia cauda." *Achil.* l. 1.

Shaking his trident, urges on his steeds,

Who with two feet beat from their brawny breasts

The foaming billows; but their hinder parts

Swim, and go smooth against the curling surge

Homer. in Hymn, Sil. Ital. l. 1.

q — "Tumida æquora placat

"Collectasque fugat nubes, solemque reducit.

Æneid. l. 1.

—He smooths the sea,

Dispels the darkness, and restores the day.

— "æquora postquam

"Prospiciens genitor, Cœloque investus aperto,

"Flectit equos, curruque volans dat lora secundo.

"Subsidunt undæ, tumidumque sub axe tonanti

Sternitur æquor aquis, fugiunt vasto æthere nimbi.

—Where-e'er he guides

His finny courfers, and in triumph rides,

The waves unruffle, and the sea subsides.

}

Phorcus was his son ^r by the nymph *Thesea*. He was vanquished by *Atlas*, and drowned in the sea: his surviving friends said that he was made a sea-god, and therefore they worshipped him. We read of another *Phorcus*, ^s who had three daughters; they had but one eye among them all, which they all could use: when any of them desired to see any thing, she fixed her eye in her forehead in the same manner as men fix a diamond in a ring: when she had used it, she pulled the eye out again that her sisters might have it; thus they all used it as there was occasion. *Proteus* his other son was the ^t keeper of the sea-calves; his mother was the Nymph *Phœnice*. ^u He could convert himself into all sorts of shapes; sometimes he could flow like the water, and sometimes burn like the fire; sometimes he was a fish, sometimes a bird, a lion, or whatsoever he pleased: nor was this wonderful power enjoyed by *Proteus* alone; for *Vertumnus*, one of the Gods of the Romans, had it; his name shews it, as we observed before in the story of *Pomona*. And from that God, *Vertumnus*, comes that common Latin expression *Bene* or *male vertat*, “may it succeed well or ill;” because it is the business of the God *Vertumnus* ^v to preside over the turn or change of things, which happen according to expectation: though oftentimes what we think good is found in the conclusion [*male vertere*] to be worse than was expected; as that ^x sword was which *Dido* received

^r Var. ad. Nat. Com.

^s Palæphat. in fab.

^t Phocarum seu Vitulorum marinorum pastor. Tsetz. chil.

^u hist. 44

^u Ovid. Metam. 8.

^v *Vertumnus* dictus est a vertendo. Rebus ad opinata revertentibus præesse. Donatus in Terent.

^x ———ensemque recludit

^u Dardanium, non hos quæsitum munus in usus.

Virg. Æn. l. 4.

——The Trojan sword unsheath'd,

A gift by him not to this use bequeath'd.

received from Æneas, with which she afterwards killed herself.

Neptune^y endued Periclimenus, Nestor's brother, with the same power, who was afterwards killed by Hercules in the shape of a fly: for when he fought against Neleus, a fly tormented him and stung him violently; when Pallas discovered to Hercules that this fly was Percilimenus, he killed him.

Neptune gave the same power to Metra, Mestra, or Mestire, the daughter of Erichthon she obtained this reward from him because he had debauched her, by which power^z she was enabled to succour her father's insatiable hunger.

For the same cause Cænis, a virgin of Theffaly, obtained the same, or rather a greater power from Neptune; for he gave her power to change her sex, and made her invulnerable. She therefore turned herself into a man, and was called *Cæneus*; she fought against the Centaurs, till they had overwhelmed her with a vast load of trees, and buried her alive^a; after which she was changed into a bird of her own name.

CHAP. II.

TRITON, and the other Marine Gods.

TRITON was the son of Neptune by Amphitrite: he was his father's companion and trumpeter. Down to his navel he resembles a man,

^y Homer. in *Odyss.* l. II.

^z "Nunc equa, nunc ales, modo hos, modo servus abibat, Præbebat que avido non iusta alimenta parenti."

Ovid. Met. l. 3.

Now hart-like, now a cow, a bird, a mare,
She fed her father with ill-purchas'd fare.
^a Ovid. *Metam.*

^b Hesiod. in *Theogon.* 2. Stat. 6. *Theb.*

^c Virg. *Æn.* l.

man, but his other part is like a fish. His two feet are like the fore-feet of a horse; his tail is cleft and crooked like a half-moon; and his hair resembles wild parsley. Two princes of Parnassus (^e Virgil and ^f Ovid) give most elegant descriptions of him.

Oceanus, another of the sea-Gods, ^g was the son of *Cœlum* and *Vesta* ^h, who by the ancients was called the *father*, not only of all the rivers, but of the animals, and of the very Gods themselves; for they imagined that all the things in nature took their beginning from him. It is said he begot of his wife *Tethys* three thousand sons, the most eminent of which was,

Nereus,

d Apollon. Argon. 4.

e "Hunc vehit immanis Triton, & cœrula concha

"Exterrens freta; cui laterum tenuis hispida nanti

"Frons hominem præfert, in pristim definit alvus,

"Spumæa pestifero sub pectore murmurat unda." *Æn.* 10.

Him and his martial train the Triton bears,

High on his poop the sea-green God appears;

Frowning, he seems his crooked shell to sound,

And at the blast the billows dance around.

An hairy man above the waist he shews;

A porpoise tail beneath his belly-grows,

And ends a fish: his breasts the waves divide,

And froth and foam augment the murmur'ing tide.

f "Cœruleum Tritona vocat, conchaque sonanti

"Inspirare jubet, fluctusque & flumina signo

"Jam revocare dato. Cava buccina fumitur illi.

"Tortilis in latum, quæ turbine crescit in imo:

"Buccina voce replet sub utroque jacentia Phæbo." *Mæt.* 1.

Old Triton rising from the deep he spies,

Whose shoulders rob'd with native purple rise,

And bids him his loud sounding shell inspire,

And give the floods a signal to retire.

He his wreath'd trumpet takes (as given in charge)

That from the turning bottom grows more large:

This when the Numen o'er the ocean sounds,

The east and west, from shore to shore, rebounds.

g Hesiod. in Theogon.

h Orph. in Hymn. Hesiod, Ibid.

Nereus, i who was nursed and educated by the waves, k and afterwards dwelt in the *Ægean* sea, and became a famous prophesier. He l begat fifty daughters by his wife *Doris*; which Nymphs were called after their father's name, *Nereides*.

Palæmon, and his mothers *Ino*, are also to be reckoned among the Sea Deities. They were made Sea-Gods on this occasion: *Ino*'s husband, *Athamas*, was distracted, and tore his son *Learchus* into pieces, and dashed him against the wall. *Ino* saw this; and fearing lest the same fate should come upon herself and her other son *Melicerta*, she took her son, and with him threw herself into the sea, where they were made sea-deities: nothing perishing in the waters but their names. Though their former names were lost in the waves, yet they found new ones: she was called *Leucothea*, and he *Palæmon* by the Greeks, and *Portumnus* by the Latins.

Glaucus the fisherman became a sea-God by a more pleasant way: for when he pulled the fish which he had caught out of the nets, and laid them on the shore, he observed, that by touching a certain m herb the fish recovered their strength, and leaped again into the water. He wondered at so strange an effect, and had a desire to taste this herb; n when he had tasted it, he followed this fish, and leaping into the water, became a God of the sea.

To these we may add the story of *Canopus*, a God of the Egyptians, who by the help of water gained a memorable victory over the Gods of the Chaldeans. o When these two nations contended about the power and superiority of their Gods, the priests

i Horat. i Carm.

k Euripid. in Iphig.

l Apol. l.

m Strab. l. 9.

n Ovid. Metam. l. 13.

o Ruffin. l. 11. c. 26.

priests consented to bring these two Gods together that they might decide their controversy. The Chaldeans brought their God Ignis (fire), and the Egyptians brought Canopus. They set the two Gods near one another to fight. Canopus's belly was a great pitcher filled with water, and full of holes; but so stopped with wax, that nobody could discern them. When the fight began, Fire, the God of the Chaldeans, melted the wax which stopped the holes; so that Canopus, with rage and violence, assaulted him with streams of water, and totally extinguished, vanquished, and overcame him.

C H A P. III.

*The Monsters of the Sea.*SECT. I. *The SIRENS.*

THERE were three Sirens, whose parentage is uncertain; though some say ^p that they were the offspring of Achelous the river and Melpomene the muse. ^q They had the faces of women, but the bodies of flying fish; they dwelt near the promontory Peloris in Sicily, (now called *Capo de Faro*) or in the islands called *Siracusæ*, which are situated in the extreme parts of Italy; where, with the sweetness of their singing, they allured all the men to them that sailed by those coasts; and when, by their charms they brought upon them a dead sleep, they drowned them in the sea, and afterwards took them out and devoured them. Their names were *Partenope*, (who died at Naples, for which reason that city was formerly called *Partenope*), *Ligea*, and *Leucosia*.

That

^p Nicand. Metam. 3.

^q Ovid. Metam. 3.

^r Strabo, l. 5. Idem, l. 1.

That their charms might be the easier received, and make the greater impression on the minds of the hearers, they used musical instruments with their voices, ^s and adapted the matter of their songs to the temper and inclination of their hearers. ^t With some songs they enticed the ambitious, with others the voluptuous, and with other songs they drew on the covetous to their destruction.

P. What then? could no passengers ever escape this plague?

M. History mentions only two, Ulysses and Orpheus, who escaped. ^u The first was forewarned of the danger of their charming voices by Circe; wherefore he stopped the ears of his companions with wax, and was himself fast bound to the mast of the ship, by which means he safely passed the fatal coasts. ^v But Orpheus overcame them in their own art, and evaded the temptations of their murdering music, by playing upon his harp, and singing the praises of the Gods so well, that he outdid the Sirens. The Fates had ordained, that the Sirens should live till somebody who passed by should hear them sing, and yet escape alive. When therefore they saw themselves overcome, they grew desperate, and threw themselves headlong into the sea, and were turned into stones. Some write that they were formerly virgins, Proserpina's companions, who sought every where for her when she was stolen away by Pluto; but not finding her, they were so grieved, that they cast themselves into the sea, and from that time were changed in-

to

^s Homer, *Odyss.*

^t "Monstra maris Sirenes erant, quæ voce canora

"Quaslibet admissas detinuere rates."

Ovid. de Art. Am. l. 3.

Sirens were once sea-monsters, mere decoys,
Trepanning seamen with their tuneful voice.

^u Homer *Odyss.* 1.

^v Apollon. Argon.

to sea-monsters. x Others add, that by Juno's persuasion, they contended in music with the Muses; who overcame them, and to punish their rashness cut off their wings, with which they afterwards made for themselves garlands.

P. What did the poets signify by this fiction?

M. That y the minds of men are deposed from their proper seat and state by the allurements of pleasure. It corrupts them; and there is not a more deadly plague in nature to mankind than voluptuousness. Whoever addicts himself altogether to pleasures loses his reason, and is ruined: and he that desires to decline their charms, must stop his ears, and not listen to them, but must hearken to the music of Orpheus; that is, he must observe the precepts and instructions of the wise.

Now turn your eyes to those two monsters, who are called *Scylla* and *Charybdis*.

SECT. II. *Scylla and Charybdis*.

THE description of *Scylla* is very various; for some say that z she was a most beautiful woman from the breasts downward, but had six dogs heads. And, others say, that in her upper parts she resembled a woman in her lower a serpent and wolf. But whatever her picture was, a every body says she was the daughter of Phorcus. She was courted by Glaucus, and received his embraces; whereupon Circe, who passionately loved Glaucus, and could not bear that *Scylla* was preferred before her by Glaucus, b poisoned, with venomous herbs, those waters in which *Scylla* used to wash herself. *Scylla* was ignorant of it, and according to her custom went into the fountain; and when she saw that

x Pausan. in Boeot.

y Voluptatum illecebris mentem esua sede & statu dimovere. Cicero, Paradox. 1. de Senectute.

z Homeri Odyss.

a Apollon. 3. Argon

b Myro Prain. l. 3. Rerum. Messan.

that the lower parts of her body were turned into the heads of dogs, being extremely grieved that she had lost her beauty, she cast herself headlong into the sea, where she was turned into a rock, that occasions many ship-wrecks to happen there. This rock is still seen in the sea, and divides Italy from Sicily, between Messina, a city of Sicily, and Rhegium (now called *Reggio*), in Calabria. It is said to be surrounded with dogs and wolves, which devour the persons that are cast away there. But hereby is meant only, that, when the waves by a violent storm are dashed against this great rock, the noise a little resembles the barking of dogs and the howling of wolves.

P. You say that Scylla was the daughter of Phorcus; but was she not rather the daughter of Nisus king of Megara.

M. No; that Scylla was another woman: for Scylla, ^c the daughter of king Nisus, was in love with Minos, who besieged her father in the city of Megara. She betrayed both her father and her country to him, by cutting off the fatal lock of purple hair, in which were contained her father's and her country's safety, and sent it to the besieger. Minos gained the city by it; but detested Scylla's perfidy, and hated her: she could not bear this misfortune, and was changed into a lark. Nisus her father was likewise changed into a sparrow hawk, which is called *Nisus* after his name; and this sparrow hawk, as if she yet sought to punish his daughter's great baseness, still pursues the lark with great fury to devour her.

Charybdis is a vast whirlpool in the same Sicilian sea, over against ^d Scylla, which swallows down whatsoever comes within its circle, and vomits it up again. They say that this Charybdis was formerly

merly a very ravenous woman, who stole away Hercules's oxen; for which theft Jupiter struck her dead with thunder, and then turned her into this gulph. You will find an elegant description of these two monsters, Scylla and Charybdis, in *Virgil*.

P. What do these fables of Scylla and Charybdis represent to us?

M. They represent to us lust and gluttony, monstrous vices, which render our voyage through this world extremely hazardous and perilous. Lust, like Scylla, engages unwary passengers by the beauty and pomp of her outside; and when they are entangled in her snares, she tortures, vexes, torments, and disquiets them with rage and fury, which exceeds the madness of dogs, or the ravenousness of wolves. Gluttony is a Charybdis, a gulph, a whirlpool, that is insatiable; it buries families alive, devours estates, consumes lands and treasures, and sucks up all things: they are neighbouring vices; and, like Scylla and Charybdis, are but little

L

distant

e "Dextrum Scylla latus, lævum implacata Charybdis
"Obfidit, atque imo Barathri ter gurgite vastos
"Sorbet in abruptum fluctus, rursusque sub auras
"Erigit alternos, & sidera verberat unda.
"At Scyliam cæcis cohibet spelunca latebris
"Ora extantem, & naves in faxa trahentem.
"Prima hominis facies, & pulchro pectore virgo
"Pube tenus; postrema immani corpore piscis,
"Delphinum caudas utero commissa luporum."

Æneid. l. 3.

Far on the right her dogs foul Scylla hides:
Charybdis roaring on the left presides,
And in her greedy whirlpool sucks the tides:
Then spouts them from below; with fury driv'n,
The waves mount up, and wash the face of heaven:
But Scylla, from her den, with open jaws
The sinking vessel in her eddy draws,
Then dashes on the rocks: a human face,
And virgin bosom, hides the tail's disgrace.
Her parts obscene below the waves descend,
With dogs inclos'd, and in a dolphin end

distant from each other ; nay, they are seldom separate, but act with united forces: for you will not easily find a man who is greatly addicted to the luxury of eating and drinking, that is not also a slave to the luxury of concupiscence, and besmeared with the forbidden filth of base pleasures, and wholly given up to do the most vile and impudent lusts.

But it is now time to consider the place in which the wicked are tormented eternally ; or rather, to cast down our eyes upon it, in the lower apartment of this Pantheon, where the infernal Gods are painted: we will only take a transitory view of this scene, since it will be very unpleasant to stay long in so doleful, so sad a place.

PLATE XXII.



PART IV.

Of the Infernal DEITIES.

CHAP. I.

A View of HELL.

P. **O** WONDROUS! What a horrid and dismal spectacle is here!

M. You must imagine that we are now in the confines of hell. Prithee come along with me; I will be the same friend to you which the ^a Sibyl was to Æneas. Nor shall you need a golden bough to present to Proserpine. The passage that leads to these infernal dominions was a wide dark cave, through which you pass by a steep rocky descent, till you arrive at a gloomy grove, and an unnavigable lake called ^b *Avernus*, from whence such poisonous vapours arise, that no birds can fly over it, for in their flight they fall down dead, being poisoned with the stench of it. This is ^c Virgil's description of those regions.

L 2

P. Bat

^a Virgil. *Æneid.* 6.

^b *Avernus* dicitur quasi *aeopros*, id est, sine avibus; quod nullæ volucres lacum illum, ob lethiferum halitum, prætervolare salvæ possent.

^c "Spelunca alta fuit, vastoque immanis hiatus,

"Screpea, tuta lacu nigro nemorumque tenebris.

"Quam super haud ullæ poterant impune volantes

"Tendere iter pennis: talis sese halitus atris

"Faucibus effundens supera ad convexa ferebat:

"Inde locum Graii dixerunt nomine Avernum."

Æn. 6.

Dec,

P. But what monsters are those which I see placed at the very entrance of hell?

M. Virgil will tell you^d what they are. They are those fatal evils which bring destruction and death upon mankind, by the means of which the inhabitants of these dark regions are greatly augmented; and those evils are care, sorrow, diseases, old age, frights, famine, want, labour, sleep, death, sting of conscience, force, fraud, strife, and war.

CHAP. II.

CHARON. *The Rivers of Hell.* CERBERUS

P. **W**HO is that nasty, old, decrepid, long bearded fellow? or what is his name?

M. H.

Deep was the cave, and downward as it went,
 From the wide mouth, a rocky rough descent;
 And here th' access a gloomy grove defends;
 And there the unnavigable lake extends;
 O'er whose unhappy waters, void of light,
 No bird presumes to steer his airy flight:
 Such deadly stenches from the depth arise,
 And steaming sulphur which infects the skies.
 Hence do the Grecian bards their legends make,
 And give the name Avernus to the lake.
 d " Vestibulum ante ipsum, primisque in faucibus Orci,
 " Luctus & ultrices posuere cubilia Curæ;
 " Pallentesque habitant Morbi, tristisque Senectus,
 " Et Metus, & maleuada Fames, & turpis Egestas,
 " (Terribiles visu formæ), Lethumque, Laborque.
 " Tum consanguines Lethi Sopor, & mala mentis
 " Gaudia, mortiferumque adverso in limine Bellum,
 " Ferreique Eumenidum thalami, & Discordia demens
 " Vipereum crinem vittis innexa cruentis." *Æn. 6.*

Just in the gate, and in the jaws of hell,
 Revengeful Cares and sullen Sorrows dwell;
 And pale Diseases, and repining Age,
 Want, Fear, and Famine's unresisted rage,
 Here Toils and Death, and Death's half brother Sleep,
 (Forms terrible to view) their centry keep:
 With anxious pleasures of a guilty mind,
 Deep Frauds before, and open Force behind;
 The Furies iron-beds and Strife that shakes.
 Her hissing tresses, and unfolds her snakes.

M. He is the ferryman of hell: his name is *Charon*, which word denotes the ungracefulness of his aspect. In the Greek language he is called *ῥαψ* [*Portheus*], that is *portitor*, *ferry-man*. You see his image painted by the pencil; but you may read a more beautiful and elegant picture of him drawn by the pen of ^r Virgil.

P. Why does he tarry with his boat here?

M. To take and carry over to the other side of the lake the souls of the dead, which you see flocking on the shores in troops; yet he takes not all promiscuously who come, but such only whose bodies are buried when they die; for the ^s unburied wander about the shores an hundred years, and then are carried over: but first they pay Charon his fare, ^h which is at least a halfpenny.

L 3

P. Those

^e Charon, quasi Acharon, id. est, sine gratia, ab a non, & *ῥαψ*
gratia

ⁱ "Portitor has horrendus aquas & flumina servat

"Terribili squalore Charon: cui plurima mento

"Canities inculta jacet: stant lumina flamma.

"Sordidus ex humeris nodo dependet amictus.

"Ipse ratem conto subigit, velisque ministrat,

"Et ferruginea suvectat corpora cymba,

"Jam senior: sed cruda Deo viridique senectus."

Æn. 6.

There Charon stands, who rules the dreary coasts;

A sordid God; down from his hoary chin

A length of beard descends, uncomb'd, unclean;

His eyes like hollow furnaces on fire;

A girdle foul with grease binds his obscure attire.

He spreads his canvas, with his pole he steers,

The freights of flitting ghosts in his thin bottom bears.

He look'd in years, yet in his years were seen.

A youthful vigour and autumnal green.

^g "Centum errat annos, volitant hæc littora circum:

"Tum demum admissi stagna exoptata revisunt."

A hundred years they wander on the shore;

At length their penance done, are wasted o'er.

^h Lucian de Luct.

P. Those three or four rivers (if my eyes do not deceive me) must be passed over by the dead, must they not?

M. Yes; the first of them is *Acheron*,ⁱ which receives them when they come first. This Acheron was the son of Terra or Ceres, born in a cave, and conceived without a father; and because he could not endure light,^k he ran down into hell, and was changed into a river, whose waters are extremely bitter.

The second is *Styx*, which is a lake rather than a river,^l and was formerly the daughter of Oceanus, and the mother of the Goddess Victoria by Acheron. When Victoria was on Jupiter's side in his war against the Giants, she obtained this prerogative for her mother, that no oath sworn among the Gods by her name should be ever violated; for if any of the Gods broke an oath sworn by Styx, they were banished from the nectar and the table of the Gods^m a year and nine days. This is the Stygian lake, by whichⁿ when the Gods swore they observed their oath most scrupulously.

The third river, *Cocytus*, flows out of Styx with a lamentable groaning noise, and imitates the howling, and increases the exclamations of the damned.

Next comes^o *Pblegethon*, or *Puripblegethon*; so called, because it swells with waves of fire, and all its streams are flames.

When

ⁱ Plato in Phædone.

^k Pausan. in Atticis.

^l Hesiod. in Theogon.

^m Serv. in Æneid. 6.

ⁿ "Dii cujus jurare timeant & fallere numen."

The sacred stream which heaven's imperial state Attests in oaths, and fears to violate.

^o Α ψαγγω ardeo, quod undis intumeat ignis flammeosque fluctus evolvat.

When the souls of the dead have passed over these four rivers, they were afterward carried to the palace of Pluto, where the gate is guarded by a dog with three heads, whose body is covered in a terrible manner with snakes instead of hair. This dog is the porter of hell, ^p begotten of Echidna, by the giant Typhon, and is described by Virgil ^q and by Horace. But from him let us pass to the prince and princess of Hell, Pluto and Proserpine.

CHAP. III.

PLUTO.

M. THIS is Pluto, the king of Hell, ^s begotten of Saturn and Ops, and the brother of Jupiter and Neptune. He has these infernal dominions allotted to him, not only because in that

L 4

divi-

^p Hesiod in Theogon.

^q "Cerberus hæc ingens latratu regna trifauci

"Personat adverso recubans immanis in antro."

Stretch'd in his kennel, monstrous Cerb'rus round
From triple jaws made all these realm's resound.

^r "Cessit immanis tibi blandienti

"Janitor aulæ

"Cerberus: quamvis furiale centum

"Maniant angues caput ejus atque

"Spiritus teter, saniesque manat

"Ore trilingui.

L. 3 Odar. II.

Hell's grisly porter let you pass,
And frown'd and listen'd to your lays,
The snakes around his head grew tame:
His jaws no longer glow'd with flame;
Nor triple tongue was stain'd with blood;
No more his breath with venom flow'd.

^s Diodor. Sicul. Eibl. 4.

division of his father's kingdom mentioned before, the western parts fell to his lot; but also, as some say, ^t because the invention of burying, and of honouring the dead with funeral obsequies, proceeded from him: For the same reason he is thought to exercise a sovereignty over the dead. Look upon him, he sits on a throne covered with darkness, and discover if you can, his habit, and the ensign of his majesty, more narrowly.

P. I see him, though in the midst of so much darkness, and can distinguish him easily; ^u he holds a key in his hand instead of a sceptre, and is crowned with ebony.

M. Sometimes I have also seen him crowned with a diadem; and ^x sometimes with the flowers of Narcissus (or white daffodils), and sometimes with cypress leaves; because those plants greatly please him, and especially the Narcissus, because he stole away Proserpine when she gathered that flower, as I shall shew presently. Very often a ^y rod is put into his hand in the place of a sceptre, with which he guides the dead to hell ^z: and sometimes he wears a head-piece, which makes him ^a invisible. His chariot and horses are of a black colour, and ^b when he carried away Proserpine, he rode in his chariot. But if you would know what that key signifies which he has in his hand, the answer is plain, that when once the dead are received into his kingdom, the gates are locked against them, and ^c there is no regress thence into this life again.

P. Why is he called Pluto?

M.

^t Idem apud Liliū Gyrāld. Euripid. in Phœn.

^u Pausan. in pr. Iliad 1.

^v Marian.

^x Lil. Gyrāld.

^y Varr. apud eund.

^z Pind. in Od.

^a Hygen. Astron. Poet. ^b Ovid. Metam 5.

^c " — Facilis descensus Averni:

" Sed revocare gradum, superasque evadere ad auras,

" Hoc opus hic, labor est." —

Virg. Æneid.

M. I'll tell you that, and also the meaning of the rest of his names.

His Greek name ^e *Ploutos* or *Pluto*, as well as his Latin name *Diis*, signifies *wealth*. The reason why he is so called so is, because all our wealth comes from the lowest and most inward bowels of the earth; and because, as Tully writes, ^f all the natural powers and faculties of the earth are under his direction; for all things proceed from the earth, and return thither again.

The name *Αδης* [*Hades*] by which he is called among the *Greeks*, ^g signifies *dark, gloomy, and melancholy*; or else, ^h as others guess, *invisible*; because he sits in darkness and obscurity; his habitation is melancholy and lonesome, and he seldom appears to open view.

He is likewise called ⁱ *Agefilaus*, because he leads people to the infernal regions; and sometimes ^k *Agelastus*, because it was never known that Pluto laughed.

His name *Februus*, comes from the old word *februo*, to *purge by sacrifice*, because purgations and lustrations were used at funerals; whence the month of ^l February receives also its appellation; at which time, especially the sacrifices called *Februa*, were offered by the Romans to this God.

He is called *Orcus* or *Urgus*, and *Ouragus*, as some say, ^m because he excites and hastens people to their ruin.

L 5

To th' shades you go a downhill easy way ;,
But to return, and re-enjoy the day,
That is a work, a labour——

^e Πλουτος divitiæ.

^f Terrena vis omnis ac natura ipsi dedicata credebatur. Tull. de Nat. Deor. 2.

^g Αδης quasi αειδην, id est, tristis, tenebrosus.

^h Aut. quasi αορατος, quod videri minime possit; aut ab a private, & ειδειν, videre. Socrates ap. Plut. Phurnut. Gaza. ap. Lil. Gyr.

ⁱ Παρα το αγειν της λαης, a ducendis populis ad inferos.

^k Ab a privat, & γελμω rideo, quod sine risu sit.

^l Ovid. Fastor. l. 2.

^m Orcus quasi Urgus & Ouragus, ab urgendo, quod homines urgeat in interitum. Cicero in Verreia, 6.

ruin and death: but others think that he is thus named, ^m because, like one that brings up the rear of an army, he attends at the last moments of men's lives.

We find him sometimes called ⁿ *Quietus*, because by death he brings rest to all men.

He is called *Summanus*, that is, the chief^o of all the infernal deities; the principal governor of all the ghosts and departed spirits. The thunder that happens in the night is attributed to him: whence he is commonly styled also the *Infernal Jupiter*, the *Stygian Jupiter*, the *Third Jupiter*; as Neptune is the *Second Jupiter*.

P. What is the office and power of Pluto?

M. If you do not fully understand that from what has been said already, the Fates will tell you that he ^p presides over life and death: that he not only governs the departed spirits below, but also can lengthen or shorten the lives of men here on the earth as he thinks fit.

CHAP.

^m *Ὀψωνος* cum significat qui agmen claudit; simili modo Pluto postremum humanæ vitæ actum excipit. Guthr. l. 1. c. 4. de Jur. Man. 2.

ⁿ Quod morte quietem cunctis afferat. Festus.

^o Quasi summus Deorum manium. Aug. de Civit. Dei. l. 4.

^p —O maxime noctis.

“Arbiter, umbrarumque potens, cui nostra laborant

“Stamina qui finem cunctis & semina præbes,

“Nascendique vices alterna morte rependis,

“Qui vitam lethumque regis.”—Claud. de Raptu Proserp.

Great prince o’ th’ gloomy regions of the dead,

From whom we hourly move our wheel and thread;

Of Nature’s growth and end thou hast the sway,

All mortals birth with death thou dost repay

Who dost command ’em both. —

C H A P. IV.

PLUTUS.

THOUGH Plutus be not an infernal God, yet as his name and office were very like and agreeable to Pluto, I will take this occasion to say something of him: for they are (both of them) Gods of riches, which are the root of all evil, and which nature, our common parent, hath placed near hell; and indeed there is not a nearer way to hell than to hunt greedily after riches.

This Plutus was the son of ^a Jason, or Jasus, by Ceres: he was blind and lame, injudicious, and mighty timorous. And truly these infirmities are justly ascribed to him: for if he was not blind and injudicious, he would never pass over good men and heap his treasures upon the bad. He is lame; because great estates come slowly. He is fearful and timorous; because rich men watch their treasures with a great deal of fear and care.

C H A P. V.

SECT. I. PROSERPINE.

M. SHE who sits next to Pluto is the queen of hell, ^r the infernal Juno, ^s the Lady, (as the Greeks commonly call her) and the most beloved wife of Pluto, ^t the daughter of Ceres and Jupiter. She is called both *Proserpine* and *Libera*. Jupiter her father begat her when he was disguised in the shape of a bull; and after she was born and grown.

L 6

grown.

^a H. god. in Theogon.

^r Virg. *Æneid.* 6.

^s *Æneid.* id est Domina. Paul. in Arcad.

^t Minos in Theogon.

grown up, ^u he debauched her himself in the shape of a dragon: ^v whence it came to pass that in the mysteries of the Sabazia, a golden snake, folded in a circle, was produced, which, when any were initiated, was usually put into their bosoms, and received again when it slid down from them below.

P. But by what fate became Proserpine the wife of this black God?

M. In this manner: When all the Goddesses refused to marry Pluto because he was so deformed, he was vexed at this contempt and scorn, and troubled that he was forced to always live a single life; wherefore in a rage he seated himself in a chariot, and arose on a sudden: from a den in Sicily, ^x he saw a company of very handsome virgins gathering flowers in the fields of Enna, (a beautiful place situated about the middle of the island, and therefore called the *navel of Sicily*.) One of them, Proserpine, pleased him above the rest, for she surpassed them all in beauty. He became raging with love, and carried her with him from that place, and on a sudden, he sunk into the earth near Syracuse. In the place where he descended, a lake arose: and ^y Cicero says, the people of Syracuse keep yearly festivals, to which great multitudes of both sexes flock.

P. O, poor lady! I am troubled at her misfortune; her unhappiness moves my compassion. But what followed?

M. The Nymphs, her companions, were grievously affrighted, and fled away to any place where they could expect safety. In the mean time Ceres the mother of Proserpine comes, who by chance was absent when her daughter was stolen; she seeks her daughter among her acquaintance a long time, but in vain. She therefore in the next place
kindles

^u Arnob. l. 5.

^x Cic. in Verrem.

^v Eusebius Præp. Evan.

^y Cic. in Verrem.

kindles torches by the flames which burst forth from the top of the mountain *Ætna*, and goes with them to seek her daughter throughout the whole world: neither did she give over her vain labour, till the Nymph *Arethusa* fully assured her that *Proserpine* was stolen by *Pluto*, and carried down into his kingdom. She then in great anger hastened and expostulated with ^z *Jupiter* concerning the violence that was offered to her daughter. In short, *Jupiter* promised to restore *Proserpine* again, if she had not yet tasted any thing in hell. *Ceres* went joyfully down; and *Proserpine*, full of triumph and gladness, prepared to return into this world, when *Ascalaphus* discovered that he saw *Proserpine* while she walked in *Pluto's* orchard pluck a pomegranate, and eat some grains of it; whereupon *Proserpine's* journey was immediately stopped. *Ceres*, her mother, amazed at this new mischance, and incensed at the fatal discovery of *Ascalaphus*, turned him into an owl, a bird of an ill omen, and unlucky to all that see it; but at last, by the importunity of her prayers to *Jupiter*, she extorted this favour from him, that he should give leave ^a that *Proserpine* might live half the year at least with her in heaven, and the other half below in hell with her husband. *Proserpine* afterwards loved this disagreeable husband so much, that she was jealous, and changed *Mentha*, who was his mistress, into mint, an herb of her own name.

SECT.

^z *Servius* in *1. Georgic.*

^a " *Et Dea regnorum numen commune duorum,*

" *Cum matre est totidem, totidem cum conjuge menses.*"

Ovid. Metam. 5.

The Goddess now in either empire sways;

Six months with *Ceres*, six with *Pluto* stays.

SECT. II. *An Explanation of the Fable.*

P. **Y**OU have told a very pretty story; pray, what is the signification of it?

M. The signification of it is this: ^b Ceres is the Earth, and her daughter Proserpine the fertility of the earth, or rather the ^c seed by which it is fertile, which seed lies buried in the ground in the winter, but in the summer breaks forth and becomes fruit. Thus Proserpine (the emblem of the seed) lies half the year in hell, and the other half in heaven. Others explain this fable, so as by it to signify the Moon, which is hid from us in the hemisphere or of the countries beneath us, as long as it shines to us in our own.

Some believe that Hecate is the same with Proserpine; and if you are willing to follow their opinion, you must call to mind what I have said before when I discoursed of Diana.

Let us now turn our eyes toward the tribunal of Pluto, where you see, in that dismal picture, continual trials, and all persons, as well the accusers as the offenders, that have been formerly wicked in their lives, receive their deaths impartially from the three Fates: after death they receive their condemnation impartially from the three Judges; and after condemnation, their punishment impartially from the three tormenting furies.

C H A P. VI.

The FATES.

P. **W**HERE are those Fates? And from whom did they descend?

M. Those three old ladies are the Fates: their ^d garments are made of crimine, white

^b Var. apud. Augustinum de Civit. Dei. 7.

^c Euseb. 1. de Præp. Evang.

^d Catullus in Epith. Thet.

as snow, and bordered with purple. They were born either of ^e Nox and Erebus, or of ^f Necessity, or of the ^g Sea, or of that rude and indigested mass which the ancients called *Chaos*. They are called *Parce* in Latin; because, as ^h Varro thinks, they distribute good and bad things to persons at their birth; or, as the common and received opinion is, ⁱ because they spared nobody. They are likewise called *Fatum*, *Fate*; and are three in number, ^j because they order the past, present, and future time. “Fate,” says ^k Tully, “is all that which God hath decreed and resolved shall come to pass, and which the Grecians call ^l *ἑμάρτυρον* [*Eimarmene*.] It is, says ^m Chrysippus, a perpetual, certain, and unavoidable series and chain of things, wrapping and infolding up itself in an order of consequences which compose the several links, and follow one another to all eternity.” *Fatum* is derived from the word *fari*, to pronounce or declare; because, when any one is born, these three sisters pronounce what fate will befall him; as we see in the story of Meleager.

P. What are their names and offices?

M. The name of one is ^o *Clotho*; the second is called ^p *Lachesis*; the third ^q *Atropos*; because she is

^e Hesiod. in Theogon.

^f Plato, de Republ. l. 10.

^g Licophron.

^h Parce dicuntur a partu, quod nascentibus hominibus bona inique conferre censcantur.

ⁱ Aut a parcendo per antiphrasin, quod nemini parcant. Servius in Æneid. 1.

^k Eusebius in Præp. Evang. l. 6.

^l Est autem Fatum id omne quod a Deo constitutum & designatum est ut eveniat, quod Græci. *ἑμάρτυρον* appellant. Tullius de Fato & Divinat. 1.

^m Eimarmene sempiterna quædam est & indeclinabilis rerum series & catena, sese volvens & implicans per æternos consequentie ordines e quibus connexa est. Boet. in Top.

ⁿ Var. ap. Lil. Gyr.

^o A verbo *κλώω*, id est, neo.

^p Ab *ἀγγχιω*, fortior.

^q Ab ἀπριω, privativa particula, et *τρέπω* vello, quod verti & flecti nequeat.

is unalterable, unchangeable. These names the Grecians give them : ^r The Romans call them *Nona*, *Decima*, and *Morta*.

To them is entrusted the management of the fatal thread of life : for Clotho draws the thread betwixt her fingers ; Lachesis turns about the wheel ; and Atropos cuts the thread spun with a pair of scissars. That is, Clotho gives us life, and brings us into the world ; Lachesis determines the fortunes that shall befall us here ; and Atropos concludes our lives : ^s one speaks, the other writes, and the third spins.

CHAP. VII.

The FURIES.

P. **A**ND what are those monsters called that have the faces of women ? their looks are full of terror ; they hold lighted torches in their hands ; snakes and serpents lash their necks and shoulders.

M. They are the Furies, called in Latin sometimes *Furiæ* ; ^t because they make men mad by the stings of conscience which guilt produces. They are also called ^u *Diræ*, ^v *Eumenides*, and ^x *Canes*, and were the offspring of ^y Nox and ^z Acheron : but their proper names are *Alecto*, *Tisiphone*, and *Megara* : ^a and they are esteemed virgins ; because, since they are the avengers of all wickedness, nothing can corrupt and pervert them from inflicting the punishment that is due to the offender.

P. Why are there only three Furies ?

M.

^r Cefen. Vind. ap. Lil. Gyr.

^s Una loquitur, altera scribit, tertia filia ducit. Serv. in *Æneid*.

^t Quod sceleratos in furorem agant.

^u Virg. *Æneid*. 3.

^v Ibid. 8.

^x Ibid. 4.

^y Ibid. 6.

^z Ibid. 12.

^a Suidas & Orph. in Hymn.

M. Because there are three ^b principal passions of the mind, Anger, Covetousness, and Lust, by which mankind is chiefly hurried into all sorts of wickedness: for Anger begets revenge, Covetousness provokes us to get immoderate wealth by right or wrong, and lust persuades us to pursue our pleasures at any rate. Indeed some add a ^c fourth Fury, called *Lisso*, that is, rage and madness; but she is easily reduced to the other three: as also *Erinnys*, a name common to them all.

P. What is the office of the Furies?

M. They are appointed to observe and punish the crimes of all men, and to torment the consciences of secret offenders; whence they are commonly also intitled, ^d “the Goddeses, the discoverers and “revengers of evil actions.” They punish and torment the wicked, by frightening and following them with burning torches. You see the picture of them there, and you will find them beautifully described in the twelfth Book of Virgil’s *Æneids*.

P. What did the Poets intend by these Furies?

M. Only, says Cicero, that they who have done any wicked and unlawful thing are tormented and affrighted, not with the blows and the burning torches of the Furies, as it is in the Fable, but with the stings of their own evil consciences. For, says he,

^b Isidor. ap. Gyr.

^c Eurip. in *Hercule furente*.

^d *Despectul atrices et vindices Facinorum.*

^e “*Dicuntur geminæ pestes, cognomine Diræ,*

“*Quas et Tartaream Nox intempesta Megaram]*

“*Uno eodemque tulit partu, paribusque revinxit*

“*Serpentum spiris, ventosæque addidit alas.*”

Deep in the dismal regions void of light,

Two daughters at a birth were born to Night:

These their brown mother, brooding on the care,

Endu’d with windy wings to fleet in air,

With serpents girt alike, and crown’d with hissing hair,

In heav’n the *Diræ* call’d.

^f *Sua enim quemque suus et suus terror maxime vexat; suum*
quemque

}

he, “ every one’s own fraud, and his own terror,
 “ bring him the greatest vexation : every one’s own
 “ wickedness torments and enrages him ; his own
 “ evil thoughts and the lashes of his conscience af-
 “ fright him : these are constant and domestic Fu-
 “ ries to the wicked, that night and day exact the
 “ punishment of them that their crimes deserve.”

C H A P. VIII.

NIGHT, DEATH, SLEEP.

P. **Y**OU mentioned just now Nox and Erebus :
 are they of the number of the Gods ?

M. Yes ; Nox is of all the Gods the most an-
 cient. She was the sister of Erebus, and the daugh-
 ter of the first Chaos ; and of these two, Nox and
 Erebus, [*Mors*] Death was born. She is usually
 dressed with a speckled garment and black wings :
 but there are no temples nor sacrifices, nor priests
 consecrated to *Mors* ; because she is a Goddess
 whom no ^g prayers can move, or sacrifices pacify.

Somnus, [*Sleep*], ^h is the brother of Death, and
ⁱ also hath wings-like her. Iris, who was sent by
 Juno to the palace of this God, mentions the great
 benefits that he bestows on mankind ; such as
^k quiet of mind, tranquillity, freedom from care,
 and

quemque scelus exagitat, amentiaque afficit : suæ malæ cogita-
 tiones conscientiaque animi terrent. Hæ sunt impiis assidue
 domesticæ Furiaë, quæ dies noctesque pœnas a sceleribus repetunt.
Or. pro Roscio Am.

^g Horat. Sermon 2.

^h Orpheus in Hymn.

ⁱ Homer. *Iliad*, 14. Virg. *Æneid*. 5.

“ ^k “ *Somme quies rerum, placidissime Somme Deorum,*

“ *Pax animi, quem rura fugit, qui corpora ducis*

“ *Festa ministeriis mulces reparasque labori.*” Ovid. *Met.* 11.

Thou

and refreshment of the spirits, whereby men are enabled to proceed in their labours. In this palace there are ¹ two gates, out of which dreams pass and repass: one of these gates was made of clear ivory, through which false dreams pass; and the other of them was made of transparent horn, and through that gate true visions came to men. ^m *Morpheus*, the servant of *Somnus*, who can put on any shape or figure, presents these dreams to those who sleep; and these dreams were brought from a great spreading elm in hell, under whose shadow they usually sit.

C H A P. IX.

The Judges of Hell. MINOS, RHADAMANTHUS, and ÆACUS.

NEAR the three Furies and the three Fates ^a you see the three judges of hell, *Minos*, *Rhadamanthus*, and *Æacus*, who are believed to be judges of the souls of the dead; because they exercised the offices of judges in *Crete* with the greatest prudence, discretion, and justice. The two first were the sons of *Jupiter* by *Europa*. The last was the son of *Jupiter* by *Ægina*; and when

Thou rest o' th' world, Sleep, the most peaceful God,
Who driv'st care from the mind, and dost unload
The tired limbs of all their weariness,
And for new toil the body dost refresh.

¹ "Sunt geminae Somni portae, quarum altera fertur

"Cornea, qua veris facilis datur exitus umbris:

"Altera candenti perfecta nitens elephanto:

"Sed Iusta ad coelum mittunt insomnia Mænes."

Æn. 6.

² Two gates the silent house of Sleep adorn;

Of polish'd iv'ry this, that of transparent horn;

True visions through transparent horn arise,

Through a polish'd iv'ry pass deluding lies.

³ *Ovid. 11. Metam. Virg. Æneid 6.*

⁴ *Homer Odyss. 2.*

when all the subjects of queen Ægina were swept away in a plague, except himself, he begged of his father to repair the race of mankind, which was almost extinct; and Jupiter heard his prayer; and turned ^o a great multitude of ants which crept about a hollow old oak into men, who afterwards were called *Myrmidons*, from *μυρμηξ* [*murmex*] which word signifies an *ant*..

These three had their particular province assigned by Pluto in this manner: Rhadamanthus was appointed to judge the Asiatics, and Æacus the Europeans, each holding a staff in his hand: but Minos holds a golden sceptre, and sits alone, and oversees the judgments Rhadamanthus and Æacus; and if in their courts there arose a case that was ambiguous and difficult, then Minos used to take the cognizance thereof, and decide it. ^p Tully adds to these a fourth judge, Triptolemus; but we have already discoursed of him in his proper place.

C H A P. X.

SECT. I. *The most famous of the Condemned in Hell.*

FROM the judges let us proceed to the criminals, whom you see represented there in horrid colours: it will be enough to take notice of the most celebrated of them, and shew their crimes, and the punishments which were therefore inflicted on them.

SECT. II. *The Giants.*

THESE Giants ^q were the sons of Terra (the Earth) when he was impregnated by the blood of

^o Ovid. *Metam* 7. Plato in *Georg.*
^q Hesiod. in *Theogon.*

^p Tusc. *Quæst.* lib. 2.

of Cælum, which flowed from that dishonourable wound which his son Saturn gave him. They are all very high in stature, with horrible dragons feet; their looks and their bodies are altogether full of terror. Their impudence ^t was so great, that they strove to depose Jupiter from the possession of heaven: and when they engaged with the celestial Gods, they ^s heaped up mountains upon mountains, and from thence darted trees set on fire against the Gods of heaven. ^t They hurled also prodigious massy stones and solid rocks; some of which falling upon the earth again became mountains; others fell into the sea and became islands. This ^u battle was fought upon the Phlægrean plains, near the borders of Campania; ^v which country is called *Phalegra*, from φλεγω [*phlego*], *uro*; for it abounds in subterraneous fires, and hot baths flowing continually. The Giants were beaten and all cut off, either by Jupiter's thunder, Apollo's arrows, or by the arms of the rest of the Gods. And some say, that out of the blood of the slain which was spilled upon the earth, serpents and such invenomed and pernicious animals were produced. The most eminent of these Giants were

Typhæus, or *Typhon*, the son of Juno, conceived by her without a father. So vast was his magnitude, that he touched the east with one hand and the west with the other, and the heavens with the crown of his head. A hundred dragons heads grew from his shoulders; his body was covered with feathers, scales, rugged hair, and adders; from the ends of his fingers snakes issued, and his two feet had the shape and folds of a serpent's body. His eyes sparkled with fire, and his mouth belched out flames: yet he was at last overcome and thrown

^r Homer. Odyss. 12.

^u Nat. Comes, l. 6.

^s Ovid. Metam. 1

^v Homer. Hymn. in Apollin.

^t Duris Samius.

thrown down, and lest he should rise again, the whole island of Sicily was laid upon him^x. This island was also called *Trinacria*, because it bears the shape of a triangle, in the corners of which are the three promontories Pelorus, Pachynus, and Lilybæus; Pelorus was placed on his right hand, Pachynus on his left, and Lilybæus lay upon his legs.

Ægeon was another prodigious and cruel Giant: ^y Virgil tells us he had fifty heads and an hundred hands; from whence he was called *Centumgenius*, and ^z by the Grecians *Briareus*. He hurled an hundred rocks against Jupiter at one throw; yet Jupiter dashed him down, and bound him in an hundred chains, and ^a thrust him under the mountain *Ætna*, where, as often as he moves his side, the mountains casts forth great flames of fire.

^b *Atlas*, because of his age, could not in this war take up arms against the Gods; but he sent
Othus

^x "Nititur ille quidem, pagnatque refurgere sæpe;

"Dextra sed Ausonio manus est subiecta Peloro;

"Læva, Pachyne, tibi. Lilybæo crura premuntur;

"Prægravat Ætna caput."

Ovid. Metam. l. 5.

He struggles oft, and oft attempts to rise,

But on his right-hand vast Pelorus lies:

On's left Pachynus; Lilybæus spreads

O'er his huge thighs, and Ætna keeps his heads.

^y "Ægeon qualis centum cui brachia dicunt,

"Centenasque manus quinquaginta oribus ignem

"Pectoribusque artisse: Jovis cum fulmina contra

"Tot paribus strepe et clypeis, tot stringerent enses."

And as Ægeon, when with heaven he strove,

Stood opposite in arms to mighty Jove,

Mov'd all his hundred hands, provok'd to war,

Defy'd the fork'd lightning from afar:

At fifty mouths his flaming breath expires,

And flash for flash returns, and fires for fires;

In his right hand as many swords he wields,

And takes the thunder on as many shields.

^z Homeri Ilias 1.

^a Callimachus in Lavacr. Del.

^b Virgil. Æneid. 6.

Othus and Ephialtes (which, though his wife had them to Neptune, yet were they called *Aloida*, from their reputed father): they went in their father Alæus's stead, and assisted the Giants; but the same fate attended them, and they also suffered the punishment of their rashness in hell.

Tityus was the son of ^c Jupiter and Elara, born in a subterraneous cave, in which Jupiter hid his mother, fearing the anger of Juno. She brought forth a child of so prodigious a bulk, that the earth was rent that he might have a passage out of the cave; and from thence he was believed to be the son of the earth. Juno afterwards persuaded this Giant to accuse Latona of adultery, whereupon Jupiter struck him with thunder down into hell; ^d and there he lies stretched out, and covers nine acres of ground with his body: a vulture continually gnaws his liver, which grows again every month.

To these we might add the Titans, ^e the sons of Terra and Cœlum; the chief of whom was *Titanus*, Saturn's eldest brother, who made war against Jupiter, because Jupiter usurped the kingdom which was due to him by hereditary right. In this war

Titanus

^c Apol. I.

^d "Necnon & Tityum terræ omniparentis alumnus

"Cernere erat; cui tota novem per jugera corpus

"Porrigitur, rostroque immanis vultur adunco

"Immortale jecur tundens, fœcundaque pœnis

"Viscera, rimaturque epulis, habitatque sub alto

"Pectore, nec sibi requies datur ulla renatis." Virg. *Æn.* 6.

There Tityus tortur'd lay, who took his birth

From heav'n, his nursing from the fruitful earth;

Here his gigantic limbs, with large embrace,

Infold nine acres of infernal space:

A rav'nous vulture in his open side

Her crooked beak and cruel talons try'd;

Still for the growing liver digg'd the breast,

The growing liver still supply'd the feast:

Still are the entrails fruitful to their pains,

Th' immortal hunger laüs, th' immortal food remains.

^e *Æschyl.* in *Prometheo*.

Titanus and his party were beaten, and afterward cast down into hell.

SECT. III. *Other famous Offenders.*

P*HLEGYAS*, king of the Lapithæ in Thessalia, was the father of the Nymph Coronis. When he heard that Apollo had debauched his daughter, he went in anger and fired the temple of Apollo at Delphi; for which the enraged God shot him through the body with an arrow, and inflicted on him the following punishment: a great stone hangs over his head, which he imagines every moment will fall down and crush him to pieces: thus he sits perpetually fearing what will never come to pass, which makes him frequently call out to men to observe the rules of justice and the precepts of religion.

Ixion was the son of this Phlegyas. He killed his own sister, and obtained his pardon from the Gods, who advanced him to heaven: his prosperity made him wanton, so that he attempted to violate the chastity of Juno. This insolent attempt was discovered to Jupiter, who sent a cloud in the shape of Juno, which the deceived lover embraced, and from thence those monsters the Centaurs were born: hereupon he was thrown down to the earth again: where, because he boasted every-where that he had familiarly known the queen of the Gods, he was struck with thunder down into hell, and tied fast to a wheel which turns about continually.

Salmones was king of Elis. His ambition was not satisfied with an earthly crown, for he desired divine honours: and that the people might esteem him a God, he built a brazen bridge over the city, and drove his chariot upon it; imitating
by

f "Discite justitiam moniti, & non temnere Divos."

Virg. *Æn.* 6

Learn justice hence, and don't despise the Gods.

by this noise Jupiter's thunder. He threw down lighted torches, and those who were struck by them were taken and killed. Jupiter would not suffer so great insolence; therefore threw the proud man from his stage headlong into hell, where Æneas, when he visited the infernal regions, saw him punished, as Virgil relates.

Sisyphus was a famous robber, killed by Theseus: he is condemned in hell, to roll a great and unwieldy stone to the top of a high hill; and as oft as the stone almost touches the top of the mountain, it rolls down again.

The *Belides* were fifty virgin sisters, so called from their grandfather Belus; named also *Danaides* from their father Danaus, who married them to the fifty sons of his brother. The oracle foretold that Danaus should be slain by his son-in-law; wherefore he commanded his daughters to provide daggers, and on their wedding-night to kill their husbands. All the daughters performed their promises, and killed their husbands; but Hypermnestra spared Lynceus her husband, who afterwards killed Danaus, and took his kingdom. This great impiety was thus punished: k They were condemned to draw water out of a deep well, and fill a tub that (like a sieve) is full of holes: the water runs out of the tub as fast as it is put in, so that they are tormented with an unprofitable labour without end.

M

Tantalus

g " Vidi crudeles dantem Salmoneæ pœnas,
 " Dum flammæ Jovis & sonitus imitatur Olympi. Æn. 6.
 Salmoneus suffering cruel pains I found
 For emulating Jove; the rattling sound
 Of mimic thunder, and the glittering blaze
 Of pointed lightnings, and their forked rays.
 h Hæd Argon. i Ingens & non exsuperabile Saxum. Virg.
 k " Assiduas repetunt quas perdunt Belides undas." Ovid. Met. 4.
 They hourly fetch the water that they spill.

Tantalus is another remarkable criminal. He was the ^l son of Jupiter by the Nymph *Plota*. He invited all the Gods to a feast, to get a plain and clear proof of their divinity: when they came, he killed and quartered his own son *Pelops*, and boiled him, and set the joints before them to eat. All the Gods abstained from such horrid diet, except *Ceres*, who ate one of the child's shoulders. Afterward the Gods set *Mercury* to recal him to life, and gave him an ivory shoulder instead of the shoulder which *Ceres* had eaten^m. This *Pelops* was the husband of *Hippodamia*, of whom *Atreus* and *Thyestes* were born: the latter whereof was banished, because he corrupted his brother *Atreus's* wife; and when he was recalled from banishment, he ate up those children that he had by her: for *Atreus* killed them, and brought them in dishes to the table, where he and *Thyestes* dined together. It is said that the Sun was not able to endure so horrible a sight, but turned his course back again to the east. But as *Tantalus's* crime was greater, so was his punishment; ⁿ for he is tormented with eternal hunger and thirst in the midst of plenty both of meat and drink: he stands in water up to his lips, but cannot drink it; and meat is placed just to his mouth, which he cannot take hold of.^o *Ovid* mentions the punishment of *Tantalus*, but assigns another reason for it; namely, because he divulged the secrets of the Gods to men. But this was but part of his punishment; for ^p over his head hang

^l Euseb. *Præp. Evang.*

^m *Pindar. in Olymp.*

ⁿ *Homer. Odyss. II.*

^o "Querit aquas in aquis, & poma fugacia captat
„ *Tantalus*: hoc illi garrula lingua dedit."

Half-drown'd he thirsts, the dangling apples swing
From's gaping chaps: this comes of prattling.

^p , Hunc super atra flix, jamjam lapsura cadenti
"Imminet assimilis."

Virg. Æn. 6.

a weighty stone, which he, with horror and dread, expects should fall on him and dash out his brains every moment.

Now this fable of Tantalus represents the condition of a miser, who in the midst of plenty suffers want, and wants as much the things which he has as those which he has not; as Horace rightly says, ^awhere he applies this fable of Tantalus to the real wants of the covetous man.

CHAP. XI.

Monsters of Hell.

THERE are many strange pictures of these infernal monsters; but the most deformed are the Centaurs, who were the ancient inhabitants of Thessalia, and the first who tamed horses and used them in war. Their neighbours, who first saw them on horseback, thought that they had partly the members of a man and partly the limbs of a horse. But the poets tell us another story: for they say that Ixion begat them of a cloud, which he believed to be Juno; from whence they are called *Nubigenæ* in Virgil, *Æn.* 6.; and Bacchus is said to have overcome them.

Geryon, because he was the king of the three islands which are called *Balearides*,^r is feigned to have

M 2

three

—a massy stone,

Ready to drop hangs o'er his cursed head.

^q "Tantalus a labris sitiens fugientia captat

"Flumina. Quid rides? mutato nomine, de te

"Fabula narratur."

(Serm. l. i.)

Though Tantalus, you've heard, does stand chin-deep

In water, yet he cannot get a sip:

At which you smile: now all on't would be true,

Where the name chang'd, and the tale told of you.

^r Tricorporeum & tergeminum fuisse.

three bodies : or it may be because there were three brothers of the same name, whose minds and affections were so united, that they seemed to be governed and to live by one soul. They add, that Geryon kept oxen which devoured the strangers that came to him: they were guarded by a dog with two heads, and a dragon with seven. Hercules killed the guards, and drove the oxen afterward away.

The *Harpies* were so called ^s from their rapacity: they were born of Oceanus and Terra, with the faces of virgins and the bodies of birds; their hands were armed with claws, and their habitation was in the islands. Their names were, *Aello*, *Ocy-pete*, and *Celeno*; which last brought forth Zephyrus (the west wind), and Balius and Xanthus the horses of Achilles. Virgil gives us an ^t horrid description of these three sisters.

To the three Harpies add the three Gorgons; *Medusa*, *Stheno*, and *Euryale*, who were the daughters of Phorcus and Cete. Instead of hair, their heads were covered with vipers; which so terrified the beholder, that they instantly turned him into

^s Αἰετῶδες, rapio.

^t "At subito horrifico lapsu de montibus adsunt

"Harpyæ; & magnis quatiunt clangoribus alas:

"Sive Deæ, seu sunt Diræ, obscœnæque volucres.

"Tristius haud illis monstrum est nec sævior ulla

"Pestis & ira Deum Stygiis sese extulit undis.

"Virginei volucrum vultus, foedissima ventris

"Proluvies uncæque manus, & pallida semper

"Ore fame."

Æt. 3.

When from the mountain tops with hideous cry

And clattering wings, the filthy Harpies fly;

Monsters more fierce offended heaven ne'er sent,

From hell's abyss, for human punishment:

With virgin faces, but with breasts obscene;

Foul paunches, and with ordure still unclean;

With claws for hands, and looks for ever lean.

a stone. Perhaps they intended to represent by this part of the fable the extraordinary beauty of these sisters, which was such, that whosoever saw them were amazed, and stood immoveable like stones. There were other Gorgons, besides, born of the same parents, who were called *Lamia*, or *Enpuseæ*.^u They had only one eye and one tooth, common to them all: they kept this tooth and eye at home in a little vessel, and she who went abroad used them. ^v They had the faces of women, and also the necks and breasts; but below they were covered with scales, and had the tails of serpents. They used to entice men, and then devour them. Their breasts were naked, and their bosoms were open. They looked on the ground as it were out of modesty. Thus they tempted men to discourse with them; and when they came near, these *Lamiæ* used to fly in their faces and strangle them, and tear them to pieces barbarously. And what more plainly expresses the devilish arts of wicked women, against whom the Scriptures caution us in these words, ^x “The sea-monsters draw out the breast, they give suck?” Others only mention one *Lamia*, who was a most beautiful woman: Jupiter debauched her, and Juno through jealousy deprived her of the children that she bore. She became distracted with grief, and devoured other people’s children in their cradles.

The *Chimæra* is a monster ^z which vomits fire; he has the head and breast of a lioness, the belly of a goat, and the tail of a dragon, as it is expressed ^a in a known verse, and described by

M 3

Ovid.

^u Æschyl. in Prometh.

^v Dion. Hist. Libyæ.

^x *Lamiæ nudaverunt mammam. Lamentat. iv. 3.*

^y Duras, Rerum Libycarum. l. 2.

^z Hom. Iliad. 14. Hesiod. in Theog.

^a “Prima leo, postrema draco, media inde capella.

^b His head and breast resemble his;

His belly a goat’s, his tail a dragon’s is.

^b Ovid. A volcano in Lycia occasioned this fable; for in the top of the mountain were lions, in the middle (which was pasture) goats lived, and the bottom of it abounded with serpents. ^c Bellerophon made this mountain habitable, and is said therefore to have killed the Chimæra.

The monster Sphinx was begotten of ^d Typhon and Echidna. She had the head and face of a young woman, the wings of a bird, and the body and feet of a dog. She lived in the mountain Sphincius, assaulted all passengers, and infested the country about Thebes; infomuch that the oracle of Apollo was consulted concerning her; and answer was made, that unless somebody did resolve the riddle of Sphinx, there would be no end of that great evil. Many endeavoured to explain it; but were overcome, and torn in pieces by the monster. Creon at that time was king of Thebes; who published an edict through all Greece, in which, if any one could explain the riddle of Sphinx, he promised that he would give him to wife his own sister Jocasta. The riddle was this: ^e "What animal is it that which goes upon four feet in the morning, upon two at noon, and upon three at night?" Oedipus, encouraged with the hopes of the reward, undertook it, and happily explained it; so that the Sphinx was enraged, and cast herself headlong from a rock and died. He said that the animal was a man, who in his infancy creeps upon his hands and feet, and so may be said to go on four feet; when he grows up, he walks on two feet; but when he grows

^b "Quoque Chimæra iugo, mediis in partibus Harum,
"Pectus & ora leæ caudam draconis habebat."

—And o'er the craggy top

Chimæra dwells, with lion's face and mane,
A goat's rough body, and a dragon's train.

^c Pausan. in Corinth.

^d Vide Natal. Corn.

^e Quidnam animal mane quadrupes, meridie bipes, vespere tripes
est?

grows old, he uses the support of a staff, and so may be said to walk on three feet.

This Oedipus was the son of Laius ^E king of Thebes. Soon after his birth, Laius commanded a soldier to carry his son Oedipus into a wood, and then destroy him, because it had been foretold by the oracle that he should be killed by his own son: but the soldier was moved with pity towards the child, and afraid to imbrue his hands in royal blood: wherefore he pierced his feet with a hook, and hung him upon a tree to be killed with hunger. One of the shepherds of Polybius king of Corinth found him, and brought him to the queen; who, because she had no children, educated him as her own son, and from ^hhis swollen feet called him *Oedipus*. This Oedipus, when he came to age, knew that king Polybius was not his father, and therefore resolved to find out his parents; consulting the oracle, he was told that he should meet his father in Phocis. In his journey he met some passengers, among whom was his father, but he knew him not; a quarrel arose, and in the fray he by chance killed his father. After this he proceeded on his journey, and arrived at Thebes, where he overcame Sphinx, and for his reward married Jocasta, whom he knew not to be his mother then, but discovered it afterward. He had by her two sons, Eteocles and Polynices; and two daughters, Antigone and Ismena. ⁱWhen afterward he found by clear proof that he had killed his father and married his mother, he was seized with so great madness, that he pulled out his own eyes, and had killed himself, if his daughter Antigone (who led him about after he was blind) had not hindered him.

M 4

Eteocles

^g Stat. 1. Theb. Plutarch. *Ælian.* & alii.

^h Puerum Oedipum vocavit a tumore pedum, *œdus* enim. tumeo. & *œdus* pedem significat.

ⁱ Senecæ Oedip.

Eteocles and Polynices, the sons of Oedipus and Jocasta, succeeded their father in the government: they agreed to reign each a year by turns. Eteocles reigned the first year, and then refused to admit his brother Polynices to the throne: whereupon a war arose, and the two brothers in a duel killed each other. Their enmity lasted longer than their lives; for when their bodies were placed on the same pile to be burnt by the same fire, the flames refused to unite, but divided themselves into two parts.

C H A P. XII.

The ELYSIUM.

THERE is a place in the infernal dominions abounding with pleasure and delights, which is called the *Elysium*; ^l because thither the souls of the good come after they are loosed from the chains of the body, when they have been purged from the light offences that they have contracted in this world. ^m Æneas received this account from one of the inhabitants of it, as Virgil tells us, ⁿ who describes

k Stat. Theb.

l'Αἴωρος λύσις, a solutione; quod animæ piorum corporeis solutæ vinculis, loca illa petant postquam purgatæ sunt a levioribus noxiis quas contraxerant.

m "Quisque suos patimur manes; exinde per amplum Mittimus Elysium & pauci læta arva tenemus."

All have their manes, and those manes bear:
The few who're cleans'd to those abodes repair,
And breathe in ample fields the soft Elysian air.

n. "Devenere locos lætos, & amœna vireta

"Fortunatorum nemorum sedesque beatas:

"Largior hic campos æther quoque lumina vestit

o. "Purpureo, solemque suum sua sidera norunt."

These

cribes this place as abounding with all the delights that the most pleasant plains, the most verdant fields, the most shady groves, and the finest and most temperate air can produce.

C H A P. XIII.

The River LETHE.

THERE is a river in hell called *Lethæ*,^o from the forgetfulness it causes. For if any body drinks this water, he immediately forgets all things past: so that when the souls of the pious have spent many ages in the Elysian fields,^p they drink the water of Lethe, and are believed to pass into new bodies and return into the world again, and it is necessary that they forget both the pleasures that they have received in Elysium, and the miseries which they heretofore endured in this life, that they may willingly return into this miserable life again. These souls went out from Elysium by that ivory gate which you see painted in the lower part of this wall; and, if you please, we will go through this gate, and leave these infernal regions, to view more beautiful, though not less ridiculous, images of the other Gods.

P. I will attend you with pleasure.

M 5

P A R T

These holy rites perform'd, they took their way
Where long extended plains of pleasure lay.
The fields are verdant, and with heav'n may vie,
With æther vested, and a purple sky
The blissful seats of happy souls below,
Stars of their own, and their own sun they know.

υ' Απο της ληθης, ab oblivione

p" — Animæ quibus altera fato

" Corpora debentur, Lethæi ad fluminis undam

" Securos latices & longa oblivia potant."

— Souls that by Fate

Are doom'd to take new shapes, at Lethe's brink :

Quaff draughts secure, and long oblivion drink.

PART V.

Of the *Dii Minorum Gentium*;

OR THE

Subordinate DEITIES.

CHAP. I.

The PENATES.

M. NOW, Palæophilus, let us view the fifth division of this fabulous Pantheon, in which the inferior or subordinate Gods are contained: the Latins generally called them *Dii Minorum Gentium*, and sometimes *Semones*, *Minuti*, *Plebeii*, and *Patellarii*.

P. Those deities appear to be painted without confusion, in very good order, and very distinctly.

M. They are so; and if we consider how infinite the number of them was, it is plain that the Romans had almost as many Gods as there are things. And, indeed, how great are the number of Gods who preside over inconsiderable things, since there are three Gods to keep one door! First, the God *Ferculus* looks after the door, the Goddess *Cardua* after the hinges, and *Limentius* after the threshold. I shall only briefly speak of those who assist, or any ways preserve men, from their birth to their death.

The

The *Penates* are so called from the Latin word *Penus*; which, ^a Tully says, includes every thing that men eat. Or else they have this name from the place allotted to them in the heavens; ^b because they are placed in the most inward and private parts of the heavens where they reign: Hence they call them *Penetrales*, and the place of their abode *Penetræle*. They entirely govern us by their reason, their heat, and their spirit so that we can neither live, nor use our understanding ^c without them, yet we know neither the number nor names of them. The ancient Hetrusci called them *Consentes* and *Complices*; supposing that they are Jupiter's counsellors, and the chief of the Gods: and many reckon Jupiter himself, together with Juno and Minerva, among the Penates. But I will give you a more distinct and particular information in this matter.

There were three orders of the Dii Penates:

1. Those who governed ^d kingdoms and provinces, and were absolutely and solely called *Penates*.
2. Those who presided over cities only; and these were called the *Gods of the country*, or the *great Gods*: Æneas makes mention of them in ^e Virgil.
3. Those who presided over particular houses and families, and these were called ^f *small Gods*. The poets make frequent mention of them, especially Virgil, who in one place mentions fifty servant maids, whose business it was to look after their affairs, and to offer sacrifices to the household

M. 6. Gods:

^a Est enim penus omne quo vescuntur homines, c. 2. de Nat.
^b Quod penitus insideant, ex quo *Penetrales* a poetis vocantur
^c locus in quo servabantur eorum effigies *Penetræle* dictus. Var.
^d ap. Arnob. l. 3.
^e Virg. Æn. l. 5.
^f Dii Patrii *ἱεῖς πατρίων*. Macrobius. 3. Saturn. 14. Plut. 4. Symph. 1.
^g "Tu genitor, cape sacra manu patriosque Penates."
 Our country Gods, the relics and the bands,
 Hold you, my father, in your guiltless hands.
^h Parvique Penates, Virg. Æn. 8.

Gods: and in ^g another place he speaks of these household Gods being stained and defiled by the blood of one that was killed by his brother. But it must likewise be observed, that amongst the Latins the word *Penates* not only signifies the Gods, of which we have been speaking, but likewise signifies a *dwelling-house*, of which we have instances in many authors, and among the rest, in ^h Virgil, ⁱ Tully, and ^k Fabius.

^l Timæus, and from him Dionysius, says, that these Penates had no proper shape or figure; but were wooden or brazen rods, shaped somewhat like trumpets. But it is also thought by others, that they had the shape of young men with spears, which they held apart from one another.

C H A P. II.

The LARES.

THE Lares were children born from the stolen embraces of Mercury and the Nymph Lara: for when, by her prating, she had discovered some of Jupiter's amours, he was so enraged that he cut out her tongue, and banished her to the Stygian lake. Mercury, who was appointed to conduct her thither, ravished her upon the road. ^m She grew big with child, and in due time brought forth twins, and named them *Lares*.

They

^g Flammas adolere Penates. *Æn.* 1.

^h Sparfos fraterna cæde Penates. *Æn.* 4.

ⁱ Nostris succede penatibus hospes.

^k Exterminare aliquem a suis Diis Penatibus. *Pro Sexto.*

^l Liberos pellere domo at prohibe Penatibus. *Dec.* 260. *Æ.* Lib. 1.

^m "Fitque gravis geminosque parit qui compita servant,

"Et Vigilant nostra semper in æde Lares" *Ovid.* *Fast.* 2.

Her twins the *Lares* call'd. 'Tis by their care

Our houses, roads, and streets, in safety are

They were made domestic Gods ; and accordingly presided over ⁿ houses, streets, and ways. On this account they were worshipped ^o in the roads and open streets, called in Latin, *Compita*; from whence the games celebrated in their honour were called ^p *Compitalitii*, *Compitalitia*, and sometimes *Compitalia*. When these sports were exercised, ^q the images of men and women, made of wool, were hung in the streets ; and so many balls made of wool as there were servants in the family, and so many complete images as there were children. The meaning of which custom was this : These feasts were dedicated to the Lares, who were esteemed infernal Gods : the people desiring hereby that these Gods would be contented with these woollen images, and spare the persons represented by them. The Roman youths used to wear a golden ornament, called *bullæ*, about their necks ; it was made in the shape of a heart, and hollow within. This they wore till they were fourteen years of age, and then they put it off, and hanging it up, consecrated it to the Lares, as we learn from ^r Persius. These Lares sometimes ^s were clothed in the skins of dogs ; and were ^t sometimes fashioned in the shape of dogs ; whence that creature was consecrated to them.

The places in which the Lares were worshipped was called *Lararium* ; and in the sacrifices offered to them the first fruits of the year, ^u wine and incense were brought to their altars, and their images adorned

ⁿ Martial. l. 3. Epigr. 57.

^o Arnob. 2.

^p Varro de Re Rustica ; & de Ling. Lat. 5.

^q Festus apud. Lil. Gyr.

^r " Bullaque succinctis Laribus donata pependit."

When fourteen years are past, the bulla's laid

Aside, an offering to the Lares made.

^s Plutarch. in Prob.

^t Plautus.

^u Tibullus, l. 1. in prol. Aul.

adorned with chaplets and garlands. ^v The beginning of which worship came from hence, that anciently the dead, ^x who were buried at home, were worshipped as Gods, and called *Lares*. And besides, we find in ^y Pliny, that they sacrificed with wine and incense to the images of the emperors while they yet lived.

C. H. A. P. III.

SECT. I. *The GENII. Their Names*

ALTHOUGH the Genii and the Lares sometimes mean the same Deities, yet by *Genius* is commonly meant that spirit of nature which begets all things, from which ^z generative power it has its name; or else it is so called, because it assists all generations; or lastly, because it protects and defends us when we are begotten. The birthday and the marriage-bed had the name ^a *genial* from him; which name ^b was likewise given all days wherein mirth, pleasure, and joys abounded. And on the same account those who live merrily, who deny themselves nothing to procure ease and pleasure, or that is grateful to their appetite, who entirely follow the dictates of their sensual desires, are said to live a *genial* life, or to indulge their genius.

The Greeks called these Genii, *Demons*, as it is thought, from the ^c terror and dread they create in those to whom they appear; or, as it is more probable,

^v Juvenal. Sat. 9. 12.

^x Arnob. ex. Var. 5.

^y Epistol. 4. 10.

^z A gignendo seu genendo, nam geno pro gigno olim dicebatur. Aug. de Civitate Dei 7. Cicero de Oratore, 2. & de Inventionem 2.

^a Censorin. de Die Nat. 3.

^b Isidor. 8. Etymol. c. ult.

^c Dæmones dicuntur αἰσχυρισμοῖς, exterreo, aut. patefacio. Eusebius.

able; ^d from the prudent and wise answers which they gave when they were consulted as oracles. Hence some think, that illustrious men, whose actions in this life gain them universal praise and applause, after their deaths become demons: by which demons is to be understood, ^f as Plutarch says, beings of a middle kind; of a greater dignity than man, but of a nature inferior to the gods.

SECT. II. *Their Images.*

THE images of the Genii resembled for the most part the form ^g of a serpent, according to ^h Persius and his commentators. Sometimes also, they were described like a boy, or a girl, or an old man; and crowned with the leaves of the plain-tree ⁱ which was a tree sacred to the Genii.

SECT. III. *Sacrifices offered to the Genii.*

WINE and flowers were offered up in the sacrifices to the Genii, and that especially by people on their birth-days, as we may learn from ^k Persius and Horace ^l. To these flowers and wine they

^d Vel quasi δαίμονες, id est, periti rerumque præscii, nam responsa dabant consulentibus. Isidor. & Etymol. 8.

^e Socrates ex Hes. ap. Plat. Ibid.

^f Lib. de Orat.

^g Statii Theb. 5.

^h "Pinge duos angues; pueri, sacer est locus, extra.

"Meriete.——"

Paint here two snakes; let no youth dare

Defile those walls that sacred are.

Vide la Cerdæ Commentar. in Æneid..

ⁱ Platanus putabatur arbor genialis..

^k "Fundo merum Genio."——

To Genius consecrate a cheerful glass.

^l "———piebant

"Foribus & vino Genium memorem brevis ævi,

"Cum sociis operum & pueris & conjuge fida." Ep. 1. 2.

Their wives, their neighbours, and their prattling boys,

Were call'd; all tasted of their sportive joys:

They

they added incense, parched bread, and corn strewed with salt.^m Sometimes also a sow was sacrificed; though Censorius writes, that it was not usual to sacrifice to the Genii with the blood and slaughter of any thing, since we ought not to take life from other creatures on that day on which we received it.

SECT. IV. *Their Offices.*

THE Genii were appointed the continual guardians, overseers,ⁿ and safe keepers of the men (as ^o womens guardians and protectors were called *Junones*, from their cradles to their graves. They likewise carried the prayers of men to the gods, and interceded for them. Whence some call them *Præstites*, or *chief governors*,^p because they are set over the management of all things.

To every person^q were assigned two Genii, a *bonus Genius*, and a *malus Genius*:^r Horace calls them a *white* and a *black* one. We are told by^s Valerius Maximus, that when Cassius fled to Athens, after Antony was beaten at Actium, there appeared to him a man of a large stature, of a black swarthy complexion, with long hair and a nasty beard. Cassius asked him who he was? and the apparition answered, *I am your evil Genius*. Virgil is thought by his^t Commentator, Servius, to mean these two Genii, by the word *manes*. Of these two Genii, the good one, which is given to every one at his birth,

They drank, they danc'd, they sung, made wanton sport,
Enjoy'd themselves, for life they knew was short.

^m Plut. in Aul. Palæph. Ecl. 5. Hor. Carm. 3.

ⁿ Arrian. in Epictet.

^o Polit. Miscell. c. 99.

^p Quod præsent gerundis omnibus. Martianus de Nupt. 2.

^q Plut. de Iside & Osir.

^r Genium album & nigrum. Horat. Epist. 2.

^s Interrogatus quisquam esset, respondit se esse κακοδαίμονα. Val. Max. l. 1. c. 7.

^t Quisque suos patimur manes. Virg. Æn. 6. Vide Servium in loc.

birth, constantly incites him to the practice of virtue and goodness; whereas the bad one prompts him to all manner of vice and wickedness.

Nor were they assigned to men only: for several countries had their Genii, who therefore were called the ^u *Deities of the place*. Nay, ^v Genii were allotted to all houses, and doors, and stables, and hearths: and because the hearths were usually covered with slates or bricks, therefore the God of the hearths was called *Lateranus*: but of these enough. Let us now proceed to the other inferior deities.

CHAP. IV.

The Nuptial Gods and Goddesses.

FIVE deities were so absolutely necessary to all marriages, that none could be lawfully solemnized without them. They were ^x *Jupiter perfectus* or *adultus*, *Juno perfecta* or *adulta*, *Venus*, *Suada*, and *Diana*: Besides which, several inferior Gods and Goddesses were worshipped at all marriages.

^y *Jugatinus* joined the man and the woman together in the yoke of matrimony.

Domiducus ^z guided the bride into the bridegroom's house.

Domitius was worshipped, that the bride might be ^a kept at home, to look after the affairs of the family.

Manturna was worshipped that the wife might never

^u Numen loci. Virg. Æn. 7.

^v Prud. in Symm. Laterculis extrui foci solebant. Lil. Synt. 1.

^x Minores & Plebei Dii.

^y A jugo matrimonii dictus. Aug. de Civit. Dei. 4.

^z Quod sponsam in sponsi domum duceret. Idem. Ibid. & l. 9.

c. 9.

^a Ut sponsam domi teneret.

never leave her husband, but in all conditions of life ^b abide with him.

Then the Goddess *Virginensis*, and also the Goddess *Cinxia Juno*, ^c was invoked when the virgin's girdle was unloosed.

Priapus, or *Mutenus*, was also reckoned one of the nuptial Gods, because in his filthy lap the bride was commanded to sit, according to a very religious and modish custom, forsooth !

Percunda, or *Parcunda*, was also worshipped; St. Augustin, mentioning her, advises us to ^d spare the modesty of human nature.

^e *Viriplaca* reconciles husbands to their wives. A temple at Rome was dedicated to her, whither the married couple usually repaired when any quarrel arose between them; and there opening their minds freely to each other without passion, they laid aside all anger, and returned home together friendly.

The Goddess *Matuta*, ^f according to the opinion of some, was the daughter of Cadmus, whom the Greeks call *Leucothea*, or *Ino*. ^g The maid-servants were not suffered to come within her temple; but the married women admitted one of them, and afterwards buffeted her. Mothers prayed to this Goddess to send blessings on their sister's children, but never prayed to her for their own: and therefore, while they were present at her sacrifices, they carried not their own, but their sister's children in their arms.

The Goddess *Mena* also presided over women; ^h and was the same with the ⁱ moon.

And

^b Ut cum marito semper maneret.

^c August. Ibid.

^d Ut parcatur humanæ verecundiæ. Ibid.

^e A placando viro. Val. Max. l. 2. c. 1.

^f Ovid. Met. 3.

^g Plut. in Camillo, & Quæst. Rom. 1.

^h A menstruis.

ⁱ Etiam Græce luna dicitur.

And *k Februa* was employed in the same affair ;
she was so called for the same reason.

C H A P. V.

The Gods presiding over Women with Child.

THREE Gods assisted pregnant women when
their assistance was asked.

Pilumnus was one of the Gods of children : he
was so called from the pestle, ^l which the ancients
pounded their corn with before they made their
bread, or ^m because he keeps off those misfortunes
which attend children.

Intercidona was the Goddess who first taught the
art ⁿ of cutting wood with a hatchet to make fires.

Deverra was worshipped as a Goddess, because
she invented brooms, ^o by which all things are
brushed clean, and those distempers prevented that
proceeded from nastiness.

The Sylvan Gods, who were always hurtful to
pregnant women, were driven away by those Dei-
ties, and the mischief they invented was prevented.
For as neither the trees, ^p says St. Augustin are
cut down without an axe, nor bread made without
a pestle, nor things preserved clean without a brush ;
so, since those instruments are thought signs of good
housewifery, it was supposed that these wild un-
clean Gods would never dare to enter into the
chamber of a breeding woman.

C H A P.

k A Februo, id est, purgo.

l A pile.

m Quod mala ab infantibus pellit. Servius.

n Ab intercessione securis.

o A scopis quibus verritur.

p Augustin. de Civit. Dei. 7.

C H A P. VI.

The Gods and Goddesses presiding over Women in Labour.

THESE Goddesses assisted women in travail, and promoted the happy birth of the child.

Juno Lucina^q whose image was thus formed: One hand was empty, and ready as it were to receive the new-born babe: the other hand held a lighted torch, by which that light of life was signified, which all enjoy as soon as they are born.

Diana: (though some make no difference between her and *Lucina*). *Timæus* speaks very handsomely,^s when he relates that *Diana's* temple was burnt the same night in which *Alexander* was born: 'It is, says he, no wonder she was absent from her house, when her assistance was necessary at the birth of *Alexander*.' She is called *Solvizona*; for when women lay in the first time, they loosed their zoan, or girdle, and dedicated it to *Diana*.

Egeria is so called,^u from casting forth the birth.

Prosa, *Prorsa*, or *Porrima*, (who was called also *Postverta* and *Anteverta*), looked after the birth of the child: v it was in her power to make the birth easy and regular, or difficult and preposterous.

Managena^x presided also over the infant, both before and after his birth.

Lastly, the Goddess *Latona*, of whom we have spoken in her place. It was thought that she very much loved a dunghill-cock, because a cock was present when she brought forth *Diana* and *Apollo*; and

q Nat. Comes.

r Catull. Carm. ad. Dian. 12.

s Cicero de nat. Deor. l. 1.

t Theor. Idyll. 17.

u A partu egerendo.

v Gell. c. 19. Plutarch. Rom. l. 25.

x Æliani varia Historia.

and from hence some imagine that the presence of a cock is necessary at these occasions.

Nixii Dii, so called ^y from *striving*, because the mother and the child struggle at that time: The mother struggles through pain, and the child that it may come into the world.

C H A P. VII.

The Deities presiding over Infants at the Time of their Birth, and after.

THESE Deities presided over children in the time of their birth, and afterward. *Janus*, who opened ^z the door of life to them.

Opis, who ^a assisted them when they came into the world.

Nascio or *Natio*, a Goddess so called from a Latin word ^b signifying to *be born*.

Junia, ^c who attends the cradle, and watches the infants while they lie and sleep.

Canæna, ^d who sings the destinies.

Vagitanus, or *Vaticanus*, ^e who takes care of them when they cry.

Levana, ^f from lifting them up from the ground.

^g For when a child was born, the midwife constantly laid the child on the ground; and the father, or, in his absence, somebody appointed by him, lifted it from the ground; and from thence *tollere liberos* signifies to *educate children*.

Rumina, who milks the breast for the child.

^h *Ruma* is an old word signifying a *breast*.

Potinia ⁱ who gives the infants drink.

Educa,

^y Ab enitendo, quod eniteretur cum mater, tum foetus. Aufon. *Idyll.* 12.

^z Qui aperiret vitæ januam. ^a Quæ opem ferret.

^b A nascendo. Augustin. de Civitate. l. 4. c. 8 & 11.

^c Quæ cunis præest. ^d A canendo. ^e A vagiendo.

^f A levando. ^g Var. de vita pop. Rom 2.

^h August. l. 4. c. 8. ⁱ A potando.

Educa, or *Edusa*, from whom it receives its food.

Offilago, who fastens the ^l bones and hardens the body.

Carna or *Carnea*, who ^m keeps the inward parts safe. To this Goddess they sacrificed, upon the calends of June, bacon and cakes made of beans. Whence those calends were called *Fabariae*.

The Goddess *Nundina* was so called from ⁿ the ninth day of the child's age, which was the day of the purification: in which the name was given it if it was a boy; if it was a girl, this ceremony was performed on the eighth day.

Statilinus or *Statanus*, who teaches infants ^o to stand and walk, and preserves them from falling.

Fabulinus ^p who looked after them when they began to speak.

Paventia was the Goddess ^q who preserved them from frights.

C H A P. VIII.

The Gods and Goddesses presiding over young and adult Persons.

OUR several actions, after we have past the infant state, are supposed to be under the protection of divers Gods.

Juventus, or *Juventas*, protects us in the beginning of our youth, ^r when we have thrown off the child's coat.

Agenoria excites men to ^s action.

Strenua

k Ab edendo.

l Ab offibus.

m A carne. Vide Macrob. Saturn. l. 1. c. 2.

n A nono die, qui fuit dies lustricus. Vide Macrob. Festum voce *lustricus*.

o A stando.

p A fando.

q Ab avertendo pavore.

r August. l. 4. c. 11.

s Idem, l. 4. c. 16.

Strenua encourages us to behave ourselves strenuously and bravely upon all occasions.

Stimula urges and stimulates us on to extraordinary actions.

Horta is the Goddess ^u who exhorts us to undertake noble enterprises. Her temple at Rome stood always open: and some call her *Hora*.

Quies had her temple without the city; and ^v was supposed to be the donor of peace and quietness.

Murcia renders men ^x lazy, idle, and dull.

Adcona, or *Abeona*, protects us so, that we have power to go in and out in safety.

Vibilia brings wanderers into the way again.

Vacuna protects the idle and lazy.

Fessonia recreates and refreshes the weary.

The Goddess *Meditrina* has her name from ^y healing; and her sacrifices were called *Meditrinalia*, in which they drank new and old wine instead of physic.

The Goddess *Vitula* is so called from ^z leaping for joy: she is the Goddess of mirth, which mitigates the toils of life.

The Goddess *Volupia*, from ^a pleasure; for from her we receive it.

Orbona was worshipped, that she should not leave parents ^b destitute of children.

Pellonia was thought to have great power ^c in driving away the enemy.

Numeria was worshipped, that from her we might learn to ^d cast accounts.

Sentia

t Varro, lib. 4. de Ling. lat.

u Plut. Quæst. Rom. 14.

v Aug. 4. 16.

x Murcidos reddit. Idem, Ibid.

y A medendo, Var. & Festus.

z A vitulando, id est, lætitia gestienda.

a Voluptate.

b Orbos liberis.

c A pellendis hostibus.

d A numerando.

Scntia was worshipped, that we might imbibe just and honourable ^e sentiments.

Angerona was the Goddess that removed the ^f anguishes of the mind, or else was so named from the squinancy. When the cattle of the Romans were almost wholly destroyed by this disease, they offered vows to her, and she removed the plague.

Hæres Martia was one of the companions of Mars, and was worshipped by those who obtained an inheritance.

Stata, or *Statua Mater*, was worshipped in the forum, that it should not be burnt, or suffer damage by frequent fires, which happened there in the night.

The Goddess *Laverna* was the protectress of thieves, who, from her were named *Laverniones*. ^h they worshipped her, that their designs and intrigues might be successful. ⁱ Her image was a head without a body.

The God *Avercuncus* was thought to ^k repel and prevent misfortunes.

Consus suggested good ^l counsel in the management of affairs.

Catius made men ^m circumspect, acute, and wise.

Volumnus and *Volumna* were so named, because through their means men ⁿ were willing to follow things that are good.

Honorius, the God from whom they begged honours. *Alius Locutius* was worshipped on this occasion: ^o a common soldier reported, that in the night he heard a voice say, *The Gauls are coming*. No body minded what he said, because he

^e A sentiendo Fest. Jul. Modest.

^f Ut pelleret angores enim.

^g Ut præceret anginam.

^h Fest. id. ibid.

ⁱ Scalig. in Fest.

^k Ab averruncando, id est, avertendo mala.

^l A consulendo.

^m Quod homines cautos redderet.

ⁿ A volendo, quod ejus consilio bona velient.

^o August. l. 2. c. 21 Valer. Maximus.

was a poor fellow. After the Gallic war, Camillus advised the Romans to expiate their offence in neglecting this nocturnal voice which forewarned them of the Gallic war, and the ensuing destruction, and a temple was thereupon dedicated in Via Nova to Aius Locutius.

Among the Ethiopians, or the Assyrians and Persians, *Pæna* and *Beneficium*, (Punishment and Favour), were reckoned in the number of the Gods. For the former was esteemed the distributer of evil, the other the dispenser of good things.

C H A P. IX.

The Gods assigned to the several Parts of the human bodies.

A PARTICULAR God was assigned and ascribed to every member of the body of man.

The head was sacred to ^a Jupiter, the breast to Neptune, the waist to Mars, the forehead to Genius, the eye-brows to Juno, the eyes to Cupid, the ears to Memoria, the right-hand to Fides, the back and the hinder parts to Pluto, the loins to Venus, the feet to Mercury, the knees to Misericordia, the ankles and soles of the feet to Thetis, and the fingers to Minerva.

The astrologers assign the parts of the body to the celestial constellations in another manner, thus :

The head they assign to Aries, the neck to Taurus, the shoulders to Gemini, the heart to Cancer, the breast to Leo, the belly to Virgo, the loins to Libra, the secrets to Scorpio, the thighs to Sagittarius, the knees to Capricorn, the legs to Aquarius, and the feet to Pisces.

N

CHAP.

^a Servius in Georg.

^r Firmec. & Manilius apud Lil. Gyr. Synt, 1.

C H A P. X.

The Funeral Deities.

THE chief of the funeral Deities is *Libitina*; whom some account to be the same as *Venus*, since her name is derived s from *lust* or *concupiscence*: but others think that she was *Proserpine*. In her temple all things necessary for funerals were sold or let. *Libitina* sometimes signifies the *grave*, and *Libitinarii* those men who were employed in burying the dead. *Porta Libitina*, at Rome, was that gate through which the dead bodies were carried to be burnt; and *Rationes Libitinæ*, Suetonius, signifies those accounts which we call the *bills of mortality*, or the *weekly bills*.

PART

s Ita dicta á libitu vel libidine.

PART IV.

Of the *Dii Indigetes* and *Adscriptitii*, the
SEMI-DEI and HEROES.

CHAP. I.

M. **T**HIS now is the last division of the fabulous Pantheon, in which you see exactly described the images of the Indigetes or Semi-Dei, and the Heroes. I told you at first who the *Dii Adscriptitii* and the Indigetes were, and from whence they were so called.

P. I remember it perfectly, and will be attentive to hear a further account of them.

M. The *Semidei*, ἡμιθεοὶ [*Hemitheoi*] or demi gods, were those who had human bodies, sacred minds, and celestial souls : they were born in this world for the good and safety of mankind. ^a Labeo, in St Augustine, distinguishes them from the Heroes. He thinks that Heros was one of Juno's sons, and that the name *Heros* is derived from Ἥρα [*Hera*], Juno's name in the Greek language. ^b Others think that the word comes from ἐρα [*era*], the earth ; because mankind owe their original to it. ^c Others, again, think it comes from ἐρως [*eros*], love ; for heroes are the most illustrious product of love, and are themselves, as Hierocles observes, full of love. But others think that this name is derived from ἐρεω [*ereo*] to
N 2 plead ;

^a Lib. 10. c. 21.

^b Interpr. Homeri apud. Lil. Gyr. synt. 1.

^c Plat. in Cratyl.

plead; and is given them, because heroes are very elegant, and most powerful and skilful in rhetoric. Or, lastly, it is thought that the word comes from ἀρετή [*arete*], *virtue*; for heroes are endued with many virtues, But let us speak particularly concerning some of these heroes, of whom the most famous was Hercules.

C H A P. II.

SECT. I. HERCULES. *His Birth.*

THERE were many Hercules's; but (as ^d Tully says) the famous actions of them all are ascribed to him who was the son of Jupiter by Alcmena, the wife of Amphytrio king of Thebes.

When Amphytrio was absent, ^e Jupiter put on his shape and dress, and came to Alcmena; who thinking that her husband was returned, entertained the deceitful God both at a table and at bed; and had by him a son, whose limbs were so large, his constitution so rebusht, and every part of his body so full of vigour, that Jupiter was forced to join three Nights together, and employ them all in producing a son of such marvellous strength. Before this adultery, Alcmena had conceived a son by her husband. This son and Hercules were twins; his name was *Ipheclus*: ^f he was wonderfully swift in running.

When Juno had discovered Jupiter's adultery, she

^d De Nat. Deorum, l. 2,

^e Natalis Comes. Lil. Gyr.

^f "Nam super extremas segetum currebat aristas

"Nec siccos fructus lædebat pondere plantæ."

Orph. in Hymn.

He over standing corn would run, and ne'er
In his swift motion bruise the tender ear.

HERCULES



she began to hate Hercules so violently, that she endeavoured with might and main to ruin him. First, she obtained an edict from Jupiter, which she endeavoured to turn to his utter destruction; for the wife of Sthenelus king of Mycenæ was big with Euristheus at the same time when Alcmena was big with Hercules. Jupiter ordained, that whichsoever of the two children was born first, he should be superior to the other: Juno accelerated Euristheus's birth; so that he was born after seven months, and came unto the world before Hercules. Again, she sent two vipers to destroy him when he lay crying in the cradle: but it was in vain; for the valiant infant grasped them in his hands till they perished by his grasp, & as we are told by Ovid. At length, by the meditation of Pallas, Juno was reconciled to the noble youth, and let him suck her breasts: but he sucked with such violence, that he hurt her breasts; wherefore she put him away, and some of her milk was spilt; but it was not lost, for it fell upon the sky and made the milky way, which is in Greek called γαλαξία [*Galaxia*]. Some of it passed through the clouds and fell upon the earth; and where it fell, lilies sprang up; from whence some call those flowers ⁱ the *roses of Juno*.

SECT. II. *Names of Hercules.*

HE had two proper names, *Hercules* and *Alcides*; but his surnames are innumerable. His parents called him ^k *Alcides*, from his extraordinary strength; because he greatly excelled all mankind in strength.

N 3

He

g "Tene ferunt geminos pressisse tenaciter angues.

"Cum tener in cunis jam Jove dignus eras?" Ov. Epist

You kill'd two serpents with your infant-hand;

Which then deserv'd Jove's sceptre to command.

h Eumolph. i. de Mysteriis.

i Rosæ Junoniæ. Lil. Gyr

k Ab Αλχη robur.

He was afterwards called *Hercules*,¹ from the glory which Juno caused him. For her hatred and unkindness toward him was the great means of the increase of his glory: Because when she exposed him to the greatest dangers, she made his glory and honour most illustrious; and by enjoining him so many labours, she only exercised his patience and courage.

The surnames I choose rather to omit, because it is plain that he derived them either from the places where his mighty fates were done, or from the actions that he performed with applause and honour; which I will carefully and distinctly recount: they are called *Hercules's labours*; so great was the pains, and so infinite the toil of them.

SECT. III. *The labours of Hercules.*

HERCULES was subjected to Euristheus, not only by the edict of Jupiter and unkindness of Juno, but besides, the oracle of Apollo at Delphos advised and persuaded him to submit himself, and obey Euristheus's commands; and especially to undergo willingly the twelve labours which his master should lay upon him. Hercules obeyed the fates, and served Euristheus twelve years; and performed the most dangerous and difficult commands with a suitable courage and success. Some say that Hercules served him voluntarily, and performed these difficult tasks, to shew how great love he bore Euristheus. Though Hercules performed an infinite number of great and memorable actions, twelve are especially celebrated: and those twelve are comprised in as many Latin^m verses, translated out of the Greek.

The

¹ Juno Græcè dicitur *Ἥρα* & *κλειος* gloria; unde nomen Hercules.

^m "Prima Cleonici tolerata ærumna leonis.

"Proxima Lernæam ferro & face contudit hydram,

"Mor

The particular account of these twelve is this.

I. He tore in pieces, with his nails, the lion in the wood of Nemæa, which some say fell from the orb of the moon, and was invulnerable by any weapon. This place was also named *Cleone*, from whence the lion was also called *Cleoneus*. This was the first labour of Hercules. He skinned the lion, and with the skin he made him a shield and breast-plate.

II. There was a hydra, a serpent, in the lake Lerna, in the field of Argos, that had seven heads; some say nine, others fifty. When any of these heads were cut off, another instantly sprang up in the place of it, unless the blood which issued from the wound was stopped by fire. Iolaus the son of Iphiclus procured for him lighted brands from the neighbouring wood; and with them Hercules staunched the blood issuing from the wounds he

N 4

made

" Mox Erymantheum vis tertio perculit aprum.

" Eripedis quarto tulit aurea cornua cervi.

" Stymphalidas pepulit volucres discrimine quinto.

" Threiciam sexto spoliavit Amazona Baltheo.

" Septima in Augæ stabulis impenſa laboris.

" Octava expulſo numeratur adorea tauro.

" In Diomedeis victor jam nona quadrigis,

" Geryone extincto decimam dat Iberia palmam.

" Undecimum mala Heſperidum diſtracta triumphum

" Cerberus extremi ſuprema eſt meta laboris."

— The Cleonian lion firſt he kills,

With fire and ſword then Lerno's peſt he quells.

Of the wild boar he clears th' Er'manthean fields,

The braſs-foot ſtag with golden antlers yields.

He Stympha clears of man devouring birds,

And next the bouncing Amazon ungirds.

The ſtables of king Augæas he cleans,

The Cretan bull he vanquiſhes and chains,

Diomede's horſes him their conqu'ror own,

Then he brings low three-headed Geryon.

Heſperian apples next his name advance,

And his laſt labour Cerberus unchains,

in Eurip in Hercule Infern.

made. This seasonable assistance was not forgotten; for when Iolaus was grown to decrepid age, Hercules ° by his prayers restored his youth to him again.

III. He bound the wild boar, whose fierceness and bigness were equally admirable, in the mountain Erymanthus of Arcadia; and afterward brought it to Euristheus.

IV. He was ordered to bring to Mycenæ a hind whose feet were brass and horns gold. Nobody dared to wound her, because she was consecrated to Diana; nor could any body out-run her: yet Hercules hunted her a year on foot, and caught her, and brought her away on his shoulders.

V. He partly killed and partly drove away the birds called *Stymphalides*, from the lake Stymphalus, which used to feed upon man's flesh.

VI. He defeated the army of the Amazons, and took from Hippolyte their queen the finest belt in the world.

VII. He, in one day, cleansed the stable of Augeas, by turning the course of a river into it. This stable had never been cleansed, although three thousand oxen stabled in it thirty years. Whence, when we express a work of immense labour and toil in proverbial speech, we call it *cleansing the stable of Augeas*.

VIII. He tamed a great bull that did innumerable mischiefs to the island of Crete, and brought him bound to Euristheus.

IX. He overcame Diomedes, the most cruel tyrant of Thrace, who fed his horses with the flesh of his guests. Hercules bound him, and threw him to be eaten by those horses to which the tyrant exposed others.

X. He overcame in war Geryon King of Spain, who

who had three bodies : we saw him before in hell. He took likewise his bay oxen, who ate man's flesh, and brought them into Italy, when he had killed the dragon with seven heads, and the two-headed dog who guarded them.

XI. He killed the dragon who watched, and then carried away the golden apples in the gardens of the Hesperides ; from whence perhaps he is called ^p *Melius* : and apples were offered up in his sacrifices. When, in Bœotia, no bull (or sheep) could be procured at the time of sacrifice, they took an apple, and stuck it into four straws, which represented four legs, and two others instead of horns, and again another for a tail, and offered Hercules this apple instead of a victim.

XII. Lastly, he was commanded by Euristheus to go down into hell, and bring away from thence the dog Cerberus. This he performed without delay, and bound the three-headed monster in a triple chain ; and by force brought with him up to the earth the dog, who strove and resisted in vain. When Cerberus saw the light he vomited, and from thence the poisonous herb ^q wolf's-bane. sprang. These are the twelve labours of Hercules.

P. Pray, Sir, let me a little interrupt you now, as I want you to satisfy scruples : Why could not Juno, his enemy, hinder his birth ? Secondly, I know that many mention more than twelve labours of Hercules.

M. What you call an interruption, Palæophilus, is both seasonable and acceptable to me ; because it recalls a thing to my memory that I had forgot and gives me an occasion of mentioning something which ought not to be omitted. Know, therefore, that Juno designed to kill him in his mother's womb, or else destroy him immediately after his birth

^p Μαλον Greece significat malum vel potius.

^q Aconitum

birth ; and to perform it, contrived a plot : but Alcmena's servant Galanthis prevented it ; for she cheated Juno, and told her that Alcmena had brought forth a son. Juno believed her ; and thinking that her contrivances were ineffectual, she desisted ; and then Alcmena brought forth Hercules without trouble. But the deceit of Calanthis was punished, for she was turned into a ^r weasel ; and because Galanthis offended by her mouth, therefore the weasel brings forth her young at her mouth with great pain and anguish.

As for the labours of Hercules, I confess that they were more than twelve (though these principally were called *Hercules's labours*.) If you please, we will continue our account of him thus :

XIII. He vanquished the enormous giant Antæus, the son of the earth, who was above sixty-four cubits high. He was barbarous to all strangers ; for he forced them to wrestle with him, and then choaked them. Hercules threw this giant down thrice, and perceived that he recovered new strength as oft as he touched the earth ; wherefore he lifted him in his arms from the ground, and pinched and squeezed him till he burst and died.

XIV. Busiris the tyrant used to sacrifice all the strangers which he caught to his father Neptune, till Hercules sacrificed both him and his son upon the same altar.

XV. He killed the giants Albion and Bergion, who intended to stop his journey ; and when in the fight his arrows were consumed, so that he wanted arms, ^s he prayed to Jupiter, and obtained from him a shower of stones, with which he defeated and put to flight his adversaries. This, they say, happened in that part of France, ^t which was anciently

^r Mustela. Græc. γαλιν dicitur.

^t Mela, l. 26. Georg.

^s Gato in Orig.

ciently called *Gallia Narbonensis*; which place is called ^u the *Stony Plain*.

XVI. When Atlas was weary of his burden, Hercules took the heavens upon his own shoulders.

XVII. He overcame the robber Cacus, who spit fire, and strangled him.

XVIII. He shot the eagle that devoured the liver of Prometheus as he lay chained to the rock.

XIX. He slew Theodamus the father of Laomedon because he denied to give him victuals: but he took Hylas with him, and was very kind to him.

XX. He delivered ^v Hesione, daughter of Laomedon king of Troy, from the whale (to which sea-monster she was exposed) in this manner: he suddenly raised a bank in the place where Hesione was to be devoured, and ^x stood armed before it; and when the whale came seeking his prey, Hercules leaped into his mouth, and sliding down into his belly, he spent three days in tearing the monster's belly: but at length he burst through safe, and lost his hair. Laomedon after this broke his word, and refused to give Hercules the reward he promised: wherefore he took by force, and pillaged the city of Troy; giving to Telamon, who first mounted the wall, the Lady Hesione as a part of the booty.

XXI. He overcame Achelous, the son of Oceanus and Terra (they fought for Deianira, who was betrothed to them both), though Achelous first turned himself into a serpent, then into a bull; for plucking one of his horns off, he obliged him to yield. Achelous purchased his horn again, giving Amalthea's horn in its stead. The meaning whereof is this: Achelous is a river of Greece, whose course winds like a serpent; its stream is so rapid, that it makes furrows where it flows, and a noise like the roaring of a bull, (and indeed it is com-

N 6

mon

^u Campus Lapideus.

^x Andræus Tenedi in Navig. Prop.

^v Ovid. Metam. 11.

mon among the poets to compare a river to a bull.) This river divided itself into two streams ; but Hercules with banks forced it into one channel, i. e. he broke off one of the horns or streams. The lands thus drained become fertile ; so that Hercules is said to have relieved the horn of plenty.

XXII. Deianira was daughter of Oeneus king of Ætolia. Hercules carried her to be married, and they were stopped by a river : but the Centaur Nessus proffered to carry Deianira over upon his back. Nessus, when she was over, endeavoured to ravish her ; which Hercules observing while he swam, shot him with an arrow. When Nessus was dying, he gave Deianira his bloody coat, and told her, if a husband wore that coat, he would never follow unlawful amours. The credulous lady long after experienced the virtue of it far otherwise than she expected : for Hercules, who had surmounted so many and so great labours, was at length overcome by the charms of Omphale queen of Lydia : he served her, and changed his club into a distaff, and his arrow into a spindle. His love also to Iole, daughter of Eurytus king of Oechalia, brought on him destruction. For his wife Deianira being desirous of turning him from unlawful amours, sent him Nessus's coat to put on when he went to sacrifice ; which drove him into such distraction, that he burned himself on the pile he had raised, and was accounted among the number of the Gods.

C H A P. III.

JASON.

JASON, son of Æson king of Thessalia and Alcimede, was an infant when his father died, so that his uncle Pelias administered the government. When he came to age, he demanded possession of the crown ; but Pelias advised him to go to Colchis, under

under pretence of gaining the golden fleece though his intention was to kill him with the labour and danger of the journey.

P. What golden fleece was that?

M. It was the hide of a ram of a white or a purple colour, which was given to Phryxus, son of Athamas and Nephele by his mother. Phryxus and his sister Helle, fearing the designs of their step-mother Ino, got on this ram to save themselves by flight. But while they swam over the narrowest part of Pontus, Helle, affrighted at the tossing of the waves, fell down; whence the sea was named the *Hellespont*. Phryxus was carried over safe, and went to Æta king of Colchis, a country of Asia, near the Pontus, where he was kindly received, and sacrificed the ram to Jupiter, or Mars, who afterwards placed it among the constellations. Only his hide or fleece was hung up in a grove sacred to Mars. It was called the *golden fleece*, because it was of a golden colour, and guarded by bulls that breathed fire from their nostrils, and by a vast and watchful dragon, as a sacred and divine pledge, and as a thing of the greatest importance.

P. Did Jason carry away the fleece?

M. Yes. He went on board a ship called *Argo*, from the builder of that name; and choosing forty-nine noble companions, who from the ship were called *Argonautæ*, (among whom were Hercules, Orpheus, Castor, and Pollux), in his voyage he visited Hipfyphile queen of Lemnos, who had twins by him. Then after a long voyage and many dangers, he arrived at Colchis, and demanded the golden fleece of king Æta; who granted his request, on condition that he tamed the bulls who guarded it, whose feet were of brass, and who breathed fire; and killed the dragon, and sowed his teeth in the ground; and, lastly, destroyed the soldiers which sprung from the ground where these teeth

were sown. Jason undertook the expedition on these conditions, and was delivered from manifest destruction, by the assistance of Medea the king's daughter, who was in love with him. For observing her directions, he overcame the bulls, laid the dragon asleep, carried away the fleece, and fled by night, carrying Medea with him, whom he afterwards married.

P. What did king Æta do then ?

M. He pursued them ; but Medea, to stop his pursuit, tore her brother Absyrtus (who went with her) in pieces, and scattered his limbs on the road. When her father saw the torn members of his son, he stopped to gather them up : so Jason and the Argonautæ returned to their own country, where Medea by her charms restored Jason's father, the old decrepid Æson, to youth again ; though some say that Æson died before their return. The daughters of Pelias were so affected by this miraculous cure, that (desiring that their father might receive the like benefit) they were easily induced, through mistaken duty and unskilful kindness, to tear their father in pieces ; foolishly and ridiculously hoping that he, like Æson, would become young again. After this Jason hated Medea, and divorcing himself from her, he married Creusa, the daughter of Creon king of Corinth ; and Medea, to revenge his perfidy not only murdered the two children that she had by him, in his own sight ; but in the next place, inclosing fire in a little box, she sent it to Creusa, who opened the box, and, by the fire which burst out of it, was burnt, together with the whole court. After she had done this, the admirable forcerefs flew by magic art to Athens. Some write, that she was again reconciled to Jason. But what has been said is enough for this Hero ; let us proceed to another, which shall be Theseus.

C H A P. IV.

THESEUS.

P. **W**HO were the parents of Theseus?

M. *Æthra* was his mother, and *Ægeus* king of Athens his father. *Minos* king of *Crete* made war against *Ægeus*, because the Athenians had dishonourably and barbarously killed his son, who carried the prize in the games from them all. When he had banished the Athenians, he imposed this severe condition upon them, that they should send seven of the most noble youths of their country into *Crete* by lot every year. In the fourth year the lot fell upon Theseus, which mightily grieved and troubled his father *Ægeus*. Theseus went on board a ship, whose sails and tackle were black; and received this command from his father, if by the propitious Providence of heaven he escaped the dangers, and did return safe unto his own country again, that then he should change his black sails into white ones, that his father, being assured of his safety by that signal, might be sensible of that happiness as soon as might be.

P. And what was the event of that voyage?

M. The event was fortunate to Theseus, but very unfortunate to his father *Ægeus*: for when Theseus came to *Crete*, he was shut up in the labyrinth; but he slew the *Minotaur*, and escaped out of that inextricable prison by the help of *Ariadne*. After this he set sail for Athens in the same mournful ship in which he came to *Crete*; but forgot to change his sails, according to the instructions which his father had given him; so that when his father beheld from a watch-tower the ship returning with black sails, he imagined that his son was dead, and cast himself headlong into the sea; which was afterwards

terwards called *y* the *Ægean Sea*, from his name and destiny.

P. Who was that Ariadne?

M. She was the daughter of Minos king of Crete. She was violently in love with Theseus, and delivered him ² out of the labyrinth by the means of a thread. She followed him in his return to the island of Naxos, and there Theseus perfidiously and ungratefully left her. But Bacchus pitied her miserable condition, and married her, and gave her a crown that was illuminated with seven stars, which he had before received from Venus. This crown was called *Gnossa Corona*; and Ariadne herself was surnamed *Gnossis*, from the city of that name in Crete. After the death of Ariadne, the same was carried among the stars, and made a constellation in the heavens. It was thought that Diana caused the death of Ariadne, because she preserved not her virginity.

P. What great actions did Theseus perform?

M. His actions were so famous, that they accounted him one of the Herculeſes. For. 1. He killed the Minotaur. 2. He overcame the Centaurs. 3. He vanquished the Thebans. 4. He defeated the Amazons. 5. He went down into hell, and returned back into the world again.

P. Why did he go down into hell?

M. He and Pirithous, his most intimate friend, the lawful son of Ixion, which he had by his wife, agreed never to marry any woman except Jupiter's daughters. Theseus married Helena the daughter of Jupiter and Leda, and none of Jupiter's daughters remained on earth for Pirithous; wherefore they both went down into hell to steal Proserpine away from her husband Pluto. As soon as they entered hell, Pirithous was unfortunately torn in pieces

y *Ægeu* mare.

2 Propert. 1. 3. Eleg. 17.

pieces by the dog Cerberus; but Theseus came alive into the palace of Pluto, who fettered him, and kept him till Hercules was sent into hell by Euristheus to rescue him.

P. And who were those Amazons that you mentioned just now?

M. They were women animated with the souls and bravery of men; a military race inhabiting that part of Scythia which is washed by the river Tanais. They were called *Amazons*,^a either because they cut off one of their breasts, or^b because they lived together without the society of men. They were a nation of women; who, that the country might have inhabitants, and not be depopulated when the present race of women died, admitted the embraces of the neighbouring men, and had children by them: they killed the boys at their birth, but brought up the girls: they cut off their right breast, that they might more conveniently use their hands in shooting their arrows and brandishing their weapons against their enemy. These female warriors, by their frequent excursions, became possessors of a great part of Asia; when Hercules, accompanied with Theseus, made war upon them, and defeated them; and taking Hyppolyte their queen prisoner, gave her in marriage to Theseus.

Theseus had by Hippolyte his son Hippolytus, who was very beautiful, and mightily addicted to hunting, and a remarkable lover of chastity: for when^c Phædra his stepmother, (the daughter of king Minos, whom Theseus had preferred to her sister Ariadne) solicited him to commit wickedness when he was a grown man, he refused to comply. This repulse provoked her so much, that when her husband returned, she accused him wrongfully, as if he had offered to ravish her. Theseus gives ear to

^a Ab *a* privativo, et *μαζος* mamma.

^b Ab *αμα* simul, et *ζην* vivere. ^c Ovid. in Ep. Phædr.

to this wicked woman, and believes her untruth against his son Hyppolytus; who perceiving it, fled away in his chariot. In his flight he met several monstrous sea-calves, which frightened his horses so that they threw him out of his seat, his feet were entangled in the harness, and he was dragged through the thickets of a wood, and miserably torn to pieces. Æsculapius afterwards, at the request of Diana, restored him to life again. But he however left Greece, and came into Italy; where, changing his name, he called himself *Virbius*,^d because he had been a man twice. Phædra was gnawed with the stings of her own conscience, and hanged herself. And not long after, Theseus being banished from his country, ended an illustrious life with an obscure death.

C H A P. V.

CASTOR and POLLUX.

P. WHO are those two handsome, beautiful young men that ride upon white horses?

M. They are twin brothers, ^e the sons of Jupiter and Leda; their names are *Castor* and *Pollux*.

P. What Leda was that?

M. The wife of Tyndarus king of Laconia, whom Jupiter loved, but could not succeed in his amour till he changed himself into a swan; ^f which swan was afterwards made a constellation. In this form he gained the mutual love of Leda, by the sweetness of his singing; and flying into her bosom, as it were, that he might secure himself from the violence of an eagle which pursued him, he enjoyed

^d Quod vir bis efficit.
^f Mamil. Astron. 1.

^e Pind. in Pythag.



ed her, though she was then big with child by her husband. Leda brought forth two eggs, which were hatched, and produced the twin-brothers which you see.

P. You mean, that one came out of one egg, and the other out of the other egg.

M. No; out of the egg which Leda had conceived by Jupiter, came Pollux and Helena, who sprang from divine seed, and were therefore immortal. But out of the other, which she conceived by Tyndarus her husband, ^s came Castor and Clytemnestra; who were mortal, because they were begotten by a mortal father. Yet both Castor and Pollux are frequently called *Tyndaridae* by the poets, as Helena is also called *Tyndaris*, from the same king Tyndarus.

P. What memorable actions did Castor and Pollux perform?

M. They both accompanied Jason when he sailed to Colchis; and when he returned from thence, recovered their sister Helena from Theseus, who had stolen her, by overcoming the Athenians that fought for him, to whom their clemency and humanity was so great after the defeat, that the Athenians called them ^b the *sons of Jupiter*; from whence white lambs were offered upon their altars.

ⁱ But although they were born both at the same birth, and, as some think, out of the same egg, yet their tempers were different.

P. What end had they?

M. Castor being (as some say) a mortal person, was killed by Lynceus: whereupon Pollux prayed to Jupiter to restore him to life again, and confer
an

^g i Sat. Hor. ^h Διὸς υἱός, id est, Jovis filii, Hom. in Hymn.

ⁱ "Castor gaudet equis: ovis prognatus eodem,

"Pugnis: quot capitum vivunt, totidem in studiorum

"Millia."

As many men, so many their delights.

an immortality upon him: but this could not be granted. However, he obtained leave to divide his immortality betwixt himself and his brother Castor: and thence it came to pass, ^k that they lived afterwards by turns every other day; or, as others say, every other fortnight. After the death of Castor, a kind of pyrrhick, or dance in armour, was instituted to his honour: which was performed by young men armed, and called ^l *Castor's dance*.

At length they both were translated into the heavens, and made a constellation, which is still called *Gemini*; and when one of them rises, the other sets. Sailors esteem those stars lucky and prosperous to them, ^m because when the Argonauts were driven by a violent tempest, two lambent flames settled upon the heads of Castor and Pollux, and a calm immediately ensued, and from thence a virtue more than human was thought to be lodged in these youths: but if only one flame appeared, they called it *Helena*; and it was esteemed fatal and destructive to mariners.

There was a famous temple dedicated to Castor and Pollux in the forum at Rome; for it was believed, that in the dangerous battle of the Romans with the Latins, they assisted the Romans, riding upon white horses.

From hence came that form of swearing by the temple of Castor, which women only used, saying, ⁿ *Æcastor*: whereas when men swore, they usually swore by Hercules; using the words, ^o *Hercule*, *Hercle*,

^k “ Sic fratrem Pollux alterna morte redemit,

“ Itque reditque viam.”

Virg. *Æneid.* 6.

Thus Pollux, offering his alternate life,
Could free his brother. They did daily go
By turns aloft, by turns descend below.

^l Plin. l. 7. c. 5. 7. ap. Nat. Com

^m Hor. l. 3. Carm.

ⁿ *Æcastor*, & *Ædepol*, id est, per ædem Castoris & Pollucis.

^o Passim apud Terent. Plaut. Cicer. &c.

Hercle, Hercules, Mebercules, Mebercule. But both men and women swore by the temple of Pollux, using the word *Edepol*, an oath common to them both.

P. But what became of Clytemnestra?

M. Clytemnestra was married to Agamemnon, whom, after his return from the siege of Troy, she killed, by the help of Ægistheus, (with whom in the mean time she lived in adultery): she attempted also to kill his son Orestes; which she had done, if his sister Electra had not delivered him at the very point of destruction, sending him privately to Strophius king of Phocis; where, after he had lived twelve years, he returned into his own country, and slew both Clytemnestra and Ægistheus. He killed also Pyrrhus in the temple of Apollo; because he had carried away Hermione the daughter of Menelaus, who was first betrothed to Orestes. Wherefore the Furies tormented him; neither could he obtain deliverance from them, till he had expiated his wickedness at the altar of Diana Taurica, whither he was conducted by Pylades his friend, his perpetual companion, and his partner in all his dangers; q whose friendship was so close and sacred, that either of them would die for the other.

P. Who was that Diana Taurica?

M. The Goddess Diana, that was worshipped in Taurica Cherfonefus, or Cherronefus, a peninsula so called from the Tauri, an ancient people of Scythia Europæa. r This Goddess was worshipped with human victims; the lives and the blood of men were sacrificed to her. When Orestes came thither, Iphigenia his sister, the daughter of Agamemnon, was priestess to Diana Taurica; she was made priestess on the following occasion:

Agamemnon, king of the Argivi, was by the
com-

p Sophocl. in Electr. Euripid. in Orest.

r Euripid. in Iphig. in Taur.

q Cicero de amicitia.

common consent of the Grecians, appointed general in their expedition against Troy; and, as I said before, after the war was ended, and Troy taken, was killed when he returned home by his own wife Clytemnestra. This Agamemnon killed a deer by chance, in the country of Aulis, which belonged to Diana; the Goddess was angry, and caused such a calm, that for want of wind the Grecian ships bound for Troy were fixed and immoveable: hereupon they consulted the soothsayers: who answered, ^s That they must satisfy the winds and Diana with some of the blood of Agamemnon. Wherefore Ulysses was forthwith sent away to bring Iphigenia the daughter of Agamemnon, from her mother by a trick, under the pretence of marrying her to Achilles. And whilst the young lady stood at the altar to be sacrificed, the Goddess pitied her, and substituted a hind in her stead, and sent her into Taurica Chersonesus; where, by the order of king Thyas, she presided over those sacrifices of the Goddess which were solemnized with human blood. And when Orestes was brought thither by the inhabitants to be sacrificed, he was known and preserved by his sister. After which Thyas was killed, and the image of Diana, which lay hid among a bundle of sticks, was carried away; and from hence Diana was called *Fascelis*, from *fascis*, a bundle.

C H A P. VI.

PERSEUS.

PERSEUS was the son of Jupiter by Danaë, the daughter of Acrisius, ^t who was shut by her father in a very strong tower, where no man could come

^s Eurip. in Iphig. in Taur.

^t Pausan. in Corinth.

come to her; because her father had been told by an oracle, that he should be killed by his own grandchild. But nothing is impregnable to love: for Jupiter, by changing himself into a shower of gold, descended through the tiles into the lady's bosom, and when he had enjoyed her, he left her with a full purse and a big belly. "Horace tells the story very ingeniously.

As soon as Acrisius heard that his daughter had brought forth a son, he ordered that she and the infant should be shut up in a chest and thrown into the sea; where a fisherman found them, and took them out, and presented them to king Pelam- nus; who married Danae, and brought up her son, whom he called *Perseus*.

Perseus, when he was grown a man, received from Mercury a scythe of adamant, and wings, which he fixed to his feet: Pluto gave him a helmet, and Minerva a shield of brass, so bright, that it reflected the images of things, like a looking- glass.

P. What memorable actions did he perform?

M. First, he^x delivered Andromeda, the daughter of Cepheus king of Ethiopia, when he was bound by
the

u " Inklusam Danaen turris ahenea

" Robustæque fores, & vigilum canum

" Tristes excubiæ munierant satis ;

" Nocturnis ab adulteris :

" Si non Acrisium, Virginis abditæ

" Custodem pavidum, Jupiter & Venus

" Risissent : fore enim tutum iter & patens,

" Converso in pretium Deo."

Hor. Carm. l. 3. 16,

Within a brazen tower immur'd,

By dogs and centinels secur'd

From midnight revels and intrigues of love,

Fair Danae was kept within her guardian's power :

But gentle Venus smil'd, and amorous Jove

Knew he could soon unlock the door,

And by his art successful prove,

Chang'd to a golden show'r.

x Propert. l. 2. Hygin. de signis cœlestibus, l. 2.

the Nymphs to a rock to be devoured by a sea-monster, because her mother proudly preferred her beauty to theirs; and when he had delivered her, he took her to wife. After which, both the mother Cassiope, or Cassiopeia, and the daughter, and the son-in-law, were placed among the celestial constellations. His next expedition was against the Gorgons, of which we have spoken before. He encountered with Medusa, their princess; snakes supplied the place of hair on her head. He saw the image of her head by the brightness of his shield, and by the favourable assistance of Minerva struck it off; and afterwards fixed it upon a shield, and by shewing it, he turned many persons into stone. Atlas was turned by the sight of it into the mountain in Mauritania of that name: because he rudely refused to entertain Perseus. When Medusa's head was cut off, the horse Pegasus sprang from the blood which was shed on the ground: he is so called from *πηγὴ* [*pege*], a fountain: * because he was born near the fountains of the sea. This horse had wings, and flying over the mountain Helicon, he struck it with his hoof, and opened a fountain, which they called in Greek *Hippocrene*, and in Latin *Fons Caballinus*; that is, the horse-fountain. But afterwards, while he drank at the fountain Pyrene in Corinth, where Bellerophon prepared himself for his expedition against the Chimæra, he was by him taken and kept.

Bellerophon's first name was *Hipponens*; y because he first taught the art of governing horses with a bridle. But when he had killed Bellerus, a king of Corinth, he was afterwards called *Bellerophontes*. This Bellerophon, the son of Glaucus king of Ephyra, was equally beautiful and virtuous; he resisted all the temptations whereby Sthenobæa,

* Strabo, 1. 8.

y Ita dictus ab equis fræno regendis.

nobæa, the wife of Prætus, enticed him to commit adultery; his denial provoked her so, that in revenge she accused the innocent stranger to her husband. Prætus, however, would not violate the laws of hospitality with the blood of Bellerophon; but sent him into Lycia, to his father-in-law Jobates, with letters, which desired him to punish Bellerophon as his crime deserved. Jobates read the letters, and sent him to fight against the Solymi, that he might be killed in battle: but he easily vanquished them; and, in many other dangers to which he was exposed, he always came off conqueror. At last he was sent to kill the Chimæra; which he undertook and performed, when he had procured the horse Pegasus by the help of Neptune.² Wherefore Jobates admired the bravery of the youth, and gave him one of his daughters to wife, allotting him also a part of his kingdom. Sthenobæa killed herself when she heard this. This happy success so transported Bellerophon, that he endeavoured to fly upon Pegasus to heaven: for which Jupiter striking him with madness, he fell from his horse into a field called *Aleius Campus*,^a because in that place Bellerophon wandered up and down blind to the end of his life: but Pegasus was placed among the stars. Some say that this was the occasion of the fable of the Chimæra: There was a famous pirate, who used to sail in a ship on whose prow was painted a lion, on the stern a dragon, and in the body of the ship a goat described; and this pirate was killed by Bellerophon, in a long-boat that was called *Pegasus*. From the letters which Bellerophon carried to Jobates, comes the proverb *Bellerophon's Letters*; when any one carries letters which he imagines are wrote in

O

his

² Homeri Ilias.

^a Ab 'Αλειου, erro.

^b Βιλλεροφοντος γράμματα, *Bellerophontis Literæ*, usitatus dictæ. *Literæ Uriæ*.

his favour, when they are sent to procure his ruin. And such letters are frequently called the Letters of Uriah, for the same reason.

C H A P. VII

ÆSCULAPIUS.

M. WHY are you so silent, Palæophilus? What employs your thoughts so long?

P. I was observing that ^c bearded old man that leans upon his jointed cane, and is adorned with a crown of laurel, and encompassed about with dogs. Pray, Sir tell me his name, who is he and what are his excellencies?

M. It is Æsculapius, ^d the God of the physicians and physic, and the son of Apollo and the Nymph Coronis. He improved the art of physic, which was before little understood: and for that reason they accounted him a god. ^e Apollo shot the Nymph his mother when she was with child of him, because she admitted the embraces of another young man after he had enjoyed her. But he repented after he had killed her, and opening her body, took out the child alive, and delivered him to be educated by the physician Chiron, ^f who taught him his own art. The youth made so great a progress in it, that because he restored health to the sick, and safety to those whose condition was desperate, he was thought to have a power of recalling the dead to life again. Whereupon Pluto, the king of hell, ^g complained to Jupiter very much that his revenue was diminished and his subjects taken from him by means of Æsculapius; and a length

^c Lucian. in Jove. Trag.

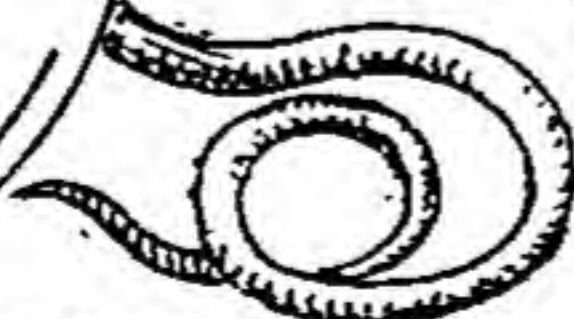
^e Homer in Hymn.

^g Virg. Æn. 7.

^b Cicero leg. 2 Corn. Celsi

^f Ovid. Met.

ASCLAPION



length, by his persuasion, Jupiter killed him with a stroke of thunder.

He wears a crown of laurel, ^h because that tree is powerful in curing many diseases. By the knots in his staff is signified the difficulty of the study of physic. He hath dogs painted about him, and dogs in his temple; because many believe that he was born of uncertain parents, and exposed, and afterwards nourished by a bitch. ⁱ Others say, that a goat which was pursued by a dog gave suck to the forsaken infant; and that the shepherds saw a lambent flame playing about his head, which was the prognostication of his future divinity. After that, the Cyrenians used to offer a goat to him in the sacrifices; either because he was nourished by a goat as was said, ^k or because a goat is always in a fever; and therefore a goat's constitution is very contrary to health. ^l Plato says that they used to sacrifice dunghill-cocks to him, which is deemed the most vigilant of all birds; for of all virtues, principally wakefulness is necessary to a physician.

P. Where was he particularly worshipped?

M. At Epidaurus ^m first, where he was born: afterward at Rome; because when he was sent for thither, he delivered the city from a dreadful pestilence. For which reason ⁿ a temple was dedicated to him in an island in the mouth of the Tiber, where he was worshipped under the form of a great serpent; for when the Romans came to Epidaurus to transport the god from thence, a great serpent entered into the ship: and they believing it to be Æsculapius, brought it to Rome with them. Others tell the story thus: When the Romans were received by the people of Epidaurus with all kindness,

O 2

ness,

^h Vide Festum. ⁱ Laërt. de fals. relig. Pausan. in Corinth. ^k Didym. l. 3. apud. Nat. ^l Com. in Phædonæ. ^m Liv. l. 45. & l. 10. Flori Epitome, l. 11. ⁿ Sueton. in Claud. c. 25.

ness, and were carred into the temple of *Æsculapius*, the serpent, under whose image they worshipped that God, went voluntarily into the ship of the Romans.

I can tell you nothing of the children of *Æsculapius*; except their names. He had two sons called *Machaon* and *Podalirius*, both famous phyicians, who followed *Agamemnon*, the general of the Grecians, to the Trojan war, and were very serviceable among the soldiers; and two daughters, ° *Hygiæa* or *Sanitas* (though some think this was not his daughter, but his wife), and *Jafo*.

P. Is there nothing remarkable concerning his master *Chiron*?

M. Since you ask, I will tell you, that he was a Centaur, and the son of *Saturn* and *Phillyra*; for when *Saturn* embraced that nymph, he suddenly changed himself into a horse, ^p because his wife *Ops* came in. *Phillyra* was with child by him, and brought forth a creature, in its upper parts like a man, in its lower parts like a horse, and called it *Chiron*; who, when he grew up, betook himself into the woods, and there learning the virtue of herbs, became a most excellent phyician: for his skill in phyic, and for his other virtues, which were many, he was appointed tutor to *Achilles*, instructed *Hercules* in astronomy, and taught *Æsculapius* phyic. At last when he handled *Hercules's* arrows, one of them, dipped in the poisonous blood of the *Lernæan hydra*, fell upon his foot, and gave him a wound that was incurable, and pains that were intolerable; insomuch that he desired to die but could not, because he was born of two immortal parents. Therefore, at length the Gods translated him into the firmament, where he now remains

° *Hygiæa* significat sanitatem, & *Jafo* derivatur ab *ιασθαι* sanare
^p *Virg. Georg. l. 3.*

mains ; for he became a constellation called *Sagittarius*, which is placed in the zodiac.

C H A P. VIII.

PROMETHEUS.

PROMETHEUS, the son of Japetus, ^a and the father of Deucalion, was the first (as we find in history) that formed a man out of clay ; which he did with such art and skill, that Minerva was amazed, and proffered to procure any thing from heaven which would anywise complete his work. Prometheus answered, that he did not know what in heaven would be useful to him, since he had never seen heaven. Therefore Minerva carried him up to heaven, and shewed him all there that was to be seen. He observed that the heat of the sun would be very useful in animating the man which he had formed ; wherefore he lighted a stick by the wheel of the sun's chariot, and carried it lighted with him to the earth. This theft displeased Jupiter so much, that he sent Pandora into the world to Prometheus, with a box that was filled with all sorts of evils. But Prometheus, fearing and suspecting the matter, refused to accept it : but his brother Epimetheus was not so cautious ; for he took it and opened it, and all the evils that were in it flew abroad among mankind. When he perceived what he had done, he immediately shut the box again, and by good fortune hindered Hope from flying away, which stuck to the bottom of the box.

O 3

You

p Vide Claud. Panegyr. de cons. Hon.

You may remember how sweetly ^r Horace speaks of this theft of Prometheus.

Jupiter punished Prometheus in this manner : He commanded Mercury ^s to bind him to the mountain Caucasus ; and then he sent an eagle to him there, which continually gnawed his liver. Yet some say ^t that he was not punished because he stole fire from heaven, but because he had made woman ; which they say, is the most pernicious creature in the world.

To this Nicander adds another fable. ^u When mankind had received the fire of Prometheus, some ungratefully discovered this theft to Jupiter, who gave him the gift of perpetual youth. They put this gift upon an afs's back, that it might be brought to the earth. The afs in his journey was thirsty, and came to a spring to drink ; but a water-serpent would not suffer him, unless the afs would give him the burden which he carried : the afs gave it him ; and hence it comes to pass, that when the serpent is old, he casts his skin, and seems to grow young again.

Pro.

^r " Audax omnia perpeti

" Gens humana ruit per vetitum nefas.

" Audax Iapeti genus

" Ignem fraude mala gentibus intulit :

Post ignem ætherca domo

" Subductum, macies & nova febrium

" Terris incubuit cohors :

" Semotique prius tarda necessitas

" Lethi corripuit gradum."

Hor. Carm. l. 1.

No pow'r the pride of mortals can controul :

Prone to new crimes, by strong presumption driv'n,

With sacrilegious hands Promæus stole

Celestial fire, and bore it down from heaven :

The fatal present brought on mortal race

An army of diseases ; death began

With vigour then to mend his halting pace,

And found a most compendious way to man.

^s Hesiod in Theogon.

^t Menander Poeta.

^u In Theocr.

Prometheus had been serviceable to Jupiter, for he discovered to Jupiter his father Saturn's conspiracy, and prevented the marriage of Jupiter and Thetis, which he foresaw would be fatal; wherefore Jupiter suffered Hercules to shoot the eagle, and set Prometheus at liberty.

This perhaps is the meaning of the fable. Prometheus (whose name is derived ^v from a word denoting *foresight* and *providence*) was a very prudent person; and because he reduced the men that were before rude and savage to the precepts of humanity, he was feigned from thence to have made men out of the dirt; and because he was diligent in observing the motions of the stars from the mountain Caucasus, therefore they said that he was chained there. To which they added, that he stole fire from the Gods, because he invented the way of striking fire out of the flint; or was the first that discovered the nature of lightning. And, lastly, because he applied his mind to his study with great care and sollicitude, ^x therefore they imagined an eagle preying upon his liver continually.

P. You said just now that he was the father of Deucalion: Did you mean him who repaired the race of mankind, which was almost extinct?

M. Yes, I mean the same Deucalion. When he reigned in Thessaly, there was so great a deluge, that the whole earth was overflowed by it, and all mankind entirely destroyed, excepting only Deucalion and Pyrrha his wife. Those two were carried in a ship upon the mountain Parnassus; and when the waters were abated, they consulted the oracle of Themis, to know by what means mankind should again be restored. The oracle answered, that mankind would be restored, "if they cast the bones of their great mother behind them. By *magna mater* the

^v Ἀπο τῆς προνοίας, id est, providentia. Pausan. in Eliac.

^x Apol. 1. 3.

the oracle meant the earth ; and by her bones, the stones ; wherefore casting the stones behind their backs, a prodigious miracle ensued ; * for those stones that were thrown by Deucalion became men, and those that were thrown by Pyrrha became women. The occasion of which fable was this : Deucalion and his wife were very pious, and by the example of their lives and the sanctity of their manners they softened the men and women, who before were fierce and hard like stones, into such gentleness and mildness, that they observed the rules of civil society and good behaviour.

CHAP. IX.

ATLAS.

P. **W**HO is he that sustains the heavens upon his shoulders ?

M. It is Atlas king of Mauritania, the son of Japetus, and brother of Prometheus ; who was forewarned by an oracle, that he should be almost ruined by one of the sons of Jupiter, and therefore resolved to give entertainment to no stranger at all. At last Perseus (who was begotten by Jupiter) travelled by chance through Atlas's dominions, and designed in civility to visit him. But the king excluded him the court ; which inhumanity provoked him

y " — — — — —Saxa

" Miffa viri manibus faciem traxere virorum :

" Et de fœmineo reparata eſt fœmina jactu.

" Inde Genus durum ſumus, — — — — —

" Et documenta damus qua ſumus origine nati."

Ov. Met. 1.

— — — — —And of the ſtones,
Thoſe thrown by man the form of men endue,
And thoſe were women which the woman threw :
Hence we a hardy race, inur'd to pain ;
Our actions our original proclaim.

him so much, that putting his shield which he carried with him before the eyes of Atlas, and shewing him the head of Medusa, he turned him into the mountain of his own name : which is so high, that it is believed to ^z touch the heavens. Virgil makes mention of him ^a in the fourth Book of his *Æneids*.

The reason why the poets feigned that Atlas sustained the heavens on his shoulders was this : Atlas was a very famous astronomer, and the first person who understood and taught the doctrine of the sphere ; and on the same account the poet tells us that his daughters were turned into stars.

P. How many daughters had he, and what were their names ?

M. By his wife Pleione ^b he had seven daughters, whose names were *Electra*, *Halcyone*, *Celæno*, *Maia*, *Asterope*, *Taygete*, and *Merope*, and were called by one common name, *Pleiaads* : And by his wife *Æthra* ^c he had seven other daughters ; and their names were *Ambrosia*, *Endora*, *Pasithea*, *Coronis*, *Plexaris*, *Pytho*, and *Tyche*. And these were called by one common name, *Hyades*.

P. Why were these latter daughters called *Hyades* ?

O 5

M. from

^z Herodotus in Melpomene.

^a "——Jamque volans apicem & latera ardua cernit

" Atlantis duri, Cœlumque vertice fulcit :

" Atlantis cinctum assidue cui nubibus atris

" Piniferum caput, & vento pulsatur & imbri :

" Nix humeros infusa tegit ; tum flumina mento

" Præcipitant senis, & glacie riget horrida barba."

Now sees the top of Atlas as he flies,

Whose brawny back supports the starry skies :

Atlas, whose head, with piny forests crown'd,

Is beaten by the winds, with foggy vapours bound ;

Snows hide his shoulders : from beneath his chin

The founts of rolling streams their race begin,

^b Ovid. *Fastorum* 5

^c Aratus in *Astron.*

M. From ^d a word which in the Greek language signifies to rain, because when they rise or set they cause great rain : and therefore the Latins called them ^e *Suculae* (that is, *swine*) ; because the continual rain that they cause, makes the roads so muddy that they seem to delight in dirt like swine. ^f Others derive their names from Hyas their brother, who was devoured by a lion : his sisters were so immoderately afflicted and grieved at his death, that Jupiter in compassion changed them into seven stars, which appeared in the head of Taurus. And they are justly called *Hyades* ^g because showers of tears flow from their eyes to this day.

P. Why were the daughters first mentioned called *Pleiades* ?

M. Their name is derived from a Greek word signifying ^h *sailing*. For when these stars arise, they rise in ⁱ the spring-time, the Romans call them *Vergiliae* ; although others think that they are called *Pleiades* ^k from their number, because they never appear single but altogether, except Merope, who is scarce ever seen, for she is ashamed that she married Sisyphus, a mortal man, when all the rest of the sisters married Gods. ^l Others call this obscure star *Electra*, because she held her hand before her eyes, and would not look upon the destruction of Troy. The Hyades were placed among the stars because they bewailed immoderately the death of their

b 'Απο τῆς ὕδρος, id est, pluere.

c "Navita quas Hyades graius ab imbre vocat."

From rain the sailors call them *Hyades*.

e *Suculae*, quemadmodum eas Græci vocant *ὕες*, id est, fures. Aulus Gell. l. 13. c. 9.

f Euripid. in Jove.

g Hesiodus in Theog.

h 'Απο τῆς πλῆθους, à navigando; commodum enim tempus navigationi ostendunt.

i Vergiliæ dictæ à verno tempore quo exoriuntur. k Quasi

ὁπλίσσονται, hoc est, plures, quod nunquam singulae apparent, sed omnes simul.

l Ovid. Fast. 4.

their brother Hyas ; so the Pleiades were translated into heaven, because they incessantly lamented the hard fate of their father Atlas, who was converted into a mountain. But let us speak a little about their uncle Hesperus.

Hesperus was the brother of Atlas ; and because he lived some time in Italy, that country was called anciently *Hesperia*, from him. He frequently went up to the top of the mountain Atlas to view the stars : at last he went up, and came down from the mountain no more. This made the people imagine that he was carried up into heaven : whereupon they worshipped him as a God, and called a very bright star from his name *Hesperus*, *Hesper*, *Hesperugo*, *Vesper*, and *Vesperugo*, which is called the *evening star*, which sets after the sun : but when it rises before the sun, it is called $\phi\omega\sigma\phi\omega\rho\alpha\varsigma$ [*phosphorus*] or *Lucifer* ; that is, the *morning-star*. Farther, this Hesperus had three daughters, Egle, Prethusa, and Hesperethusa ; who in general were called the *Hesperides*. And it was said, that in their gardens trees were planted which bore golden fruit : these trees were guarded by a watchful dragon, that Hercules killed, and he carried away the golden apples. Hence the phrase, ^m To give some of the apples of the Hesperides, that is to give a great and splendid gift.

C H A P. V.

ORPHEUS and AMPHION.

YOU see Orpheus and Amphion are drawn in the same manner, and almost in the same colours, because they both excelled in the same art,

O 6

namely,

^m Μαλ.α. Ἡσπεριδων δωρησαι, id est, mala Hesperidum largiri.

namely in music ; in which they were so skilful, that by playing on the harp they moved not only men, but beasts, and even stones themselves.

Orpheus, the son of Apollo by Calliope, the Muse, with the harp that he received from his father played and sang so sweetly, that he tamed wild beasts, stayed the course of rivers, and made whole woods follow him. ⁿ He descended with the same harp into Hell to recover from Pluto and Proserpine his wife Eurydice, who had been killed by a serpent when she fled from the violence of Aristæus. And here he so charmed both the king and the queen with the sweetness of his music, that they permitted his wife to return to life again, upon this condition that he should not look upon her till they were both arrived upon earth : but so impatient and eager was the love of Orpheus, that he could not perform the condition ; wherefore she was taken back again into hell. Hereupon Orpheus resolved for the future to live a widower and with his example alienated the minds of many others from the love of women. This so provoked the Mænades and Bacchæ, that they tore him in pieces : though other authors assign another reason of his death viz. that the women, by the instigation of Venus, were so inflamed with the love of him, that striving to run into his embraces, and quarrelling with one another which should have him, they tore him in pieces. His bones were afterwards gathered by the Muses, and reposed in a sepulchre, not without tears ; and his harp was made the constellation of Lyra.

Amphion was the son of Jupiter by Antiope. He received his lute and harp from Mercury ; and ^o with its

ⁿ Apoll. l. i. Argo.

^o " Dictus & Amphion, Thebanæ conditor urbis,

" Saxa movere sono testupinis, & prece blanda

" Ducere quo vellet."

Hor. de Arte Poet
Amphion

its sound moved the stones so regularly, that they composed the walls of the city of Thebes,

The fable may be thus interpreted: Orpheus and Amphion were so eloquent, that they persuaded those who lived a wild and savage life before, to embrace the rules and manners of civil society.

Arion is a proper companion for these two musicians; and I wonder that his image is not in this place. For he was a lyric poet of Methymna in the island of Lesbos, and gained immense riches by his art, ^p When he was travelling from Lesbos into Italy, his companions attempted to rob him of his wealth, But having entreated the seamen to suffer him to play on his harp before they cast him into the sea, ^q he played so sweetly, that when he had cast himself into the sea, a dolphin, drawn thither by the sweetness of his music, received him on his back, ^r and carried him to Tenedos. The dolphin for his kindness was carried into heaven and made a constellation.

C H A P. XI.

ACHILLES.

ACHILLES was the son of Pelcus by Thetis. His mother plunged him in the Stygian waters when he was an infant; which made his whole

Amphion too, as story goes, could call

Obedient stones to make the Theban wall.

He led them as he pleas'd: the rocks obey'd,

And danc'd in order to the tunes he play'd.

Paus. in *Laetic.*

q Herod. in *Clio.*

r "Ille sedat, citharamque tenet, pretiumque vehendi

" Cantat, & æquoreas carmine mulcet aquas."

Ov. Fast. 2.

He on his crouching back sits all at ease,

With harp in hand, by which he calms the seas;

And for his passage with a song he pays.

}

whole body ever after invulnerable, excepting that part of his foot by which he was held when he was washed. Others say, that Thetis hid him in the night under a fire, ^s after she had anointed him in the day with ambrosia; whence at first he was called *Pyrisous*, because he escaped safe from the fire; and afterward *Achilles*, ^t because he had but one lip; for he licked the ambrosia from his other lip, so that the fire had power to burn it off. Others again report, ^u that he was brought up by Chiron the Centaur, and fed, instead of milk, with the entrails of lions and the marrow of boars and bears; so that by that means he received immense greatness of soul and mighty strength of body. From him those who greatly excelled in strength were called *Achilles*; ^v and an argument is called *Achilæum*, when no object can weaken or disprove it.

Thetis his mother had heard from an oracle, that he should be killed in the expedition against Troy. On the other hand, Calchas the diviner had declared, that Troy could not be taken without him. By the cunning of Ulysses, he was forced to go: for when his mother Thetis hid him in a boarding-school (*in gynæceō*) in the island Scyros (one of the Cyclades), in the habit of a virgin, among the daughters of king Lycomedes, Ulysses discovered the trick: for he went thither in the disguise of a merchant, and brought with him several goods to sell: the king's daughters, as is the temper of women, began to view and handle curiously the bracelets, the glasses, the necklaces, and other female ornaments. But Achilles, on the contrary, laid hold of the targets, fitted the helmets to his head, brandished the swords, and placed them to his side. Thus Ulysses plainly discovered Achilles from among the virgins

^s Apoll. 4 Argon.

^t Ab α priv. & χειλος labrum; quasi sine labre.

^u Apoll. l. 3. Eurip. in Iphig.

^v Gell. l. 2. c. 15.

virgins, and compelled him to go to the war, after that Vulcan, by Thetis's entreaty, had given him impenetrable armour. Achilles at Troy killed Hector the son of Priamus, and was killed himself by Paris by a trick of Polyxena.

* And all the Nymphs and Muses are said to have lamented his death.

This Polyxena was the daughter of Priamus king of Troy, a virgin of extraordinary beauty. Achilles by chance saw her upon the walls of the city, fell in love with her, and desired to marry her: Priamus consented: they met in the temple of Apollo to solemnize the marriage; where Paris, the brother of Hector, coming in privately, and lurking behind Apollo's image, suddenly shot Achilles with an arrow in that part of his foot in which only he was vulnerable. After this Troy was taken; and the ghost of Achilles demanded satisfaction for the murder, and the Grecians appeased him by offering the blood of Polyxena.

CHAP. XI.

ULYSSES.

ULYSSES was so named, because when his mother was travelling, as some say, in the island of Ithaca, or as others say, Bœotia, she fell down on the y road and brought him into the world. He was the son of Laertes and Anticlea. His wife was Penelope, a Lady highly famed for her prudence and

* Lycophron. in Alexand.

y Græcè 'Οδυσσεύς ab οδός via; quod in ipsa via ejus mater iter faciens, lapsa illum peperit. Vide Nat. Com. & Homerum in Odyss.

and virtue. He was unwilling that the Trojan war should part him and his dear wife : wherefore, to avoid the expedition, he pretended to be mad, joining different beasts to the same plough, and sowing the furrows with salt. But this pretence was detected by Palamedes, who threw his infant-son into the furrow whilst Ulysses was ploughing, to see whether Ulysses would suffer the plough-share to wound him or no. When he came where his son lay, he turned the plough another way for fear of hurting him. This action shewed him to be by no means mad : and his father consequently sent him to the war. He was of infinite service to the *Greeks*, by removing the obstacles which prevented them from taking the town they then besieged. He obtained the arrows of Hercules from Philoctetes, and brought them against Troy. He brought away the ashes of Laomedon, which were preserved upon the gate Scaea in Troy. He stole the Palladium from the same city. He killed Rhœsus king of Thrace and took his horses, before they had taken the water of the river Xanthus. In which things the destiny of Troy was wrapped up : for if the Trojans had preserved them, the town could never have been conquered.

Afterward he contended with Ajax, the son of Telamon and Hesione (who was the stoutest of all the Grecians except Achilles), before judges, for the arms of Achilles. The judges were persuaded by the eloquence of Ulysses ; gave sentence in his favour, and assigned the arms to him. This disappointment made Ajax mad ; whereupon he killed himself, and his blood was turned into the violet.

When Ulysses departed from Troy to return home, he sailed backward and forward twenty years ; for contrary winds and ill weather hindered him from coming home. In which time, 1. He

put

put out the eye of Polyhemus with a firebrand ; and sailing from thence to *Æolia*, he obtained from *Æolus* all the winds which were contrary to him and put them into leathern bags. His companions believing that the bags were filled with money and not with wind, intended to rob him ; wherefore, when they came almost to *Ithaca*, they untied the bags and the wind gushed out and blew him back to *Æolia* again. 2. When *Circe* had turned his companions into beasts, he first fortified himself against her charms with the antidote that *Mercury* had given him, and then ran into her cave with his sword drawn, and forced her to restore to his companions their former shapes again. After which *Circe* and he were reconciled, and he had by her *Teleginus*. 3. He went down into hell, to know his future fortune from the prophet *Tiresias*. 4. When he sailed to the islands of the *Syrens*, he stopped the ears of his companions, and bound himself with strong ropes to the ship's mast ; whereby he avoided the dangerous snares into which by their charming voice they led men. 5. And lastly after his ship was broken and wrecked by the waves, he escaped by swimming, and came naked and alone to the port of *Phæacia*, where *Nausica* the daughter of king *Alcinous*, found him hid among the young trees, and entertained him civilly : and when his companions were found, and the ship refitted, he was sent asleep into *Ithaca*, where *Pallas* awaked him, and advised him to put on the habit of a beggar. Then he went to his neat-herds, where he found his son *Telemachus* ; and from thence he went home in a disguise. Where, after he had received several affronts from the wooers of *Penelope*, by the assistance of the neat-herds and his son, to whom he discovered himself, he set upon them, and killed them all ; and then received his *Penelope*.

Penelope,

Penelope, the daughter of Icarus, was a rare and perfect example of chastity. For though it was generally thought that her husband Ulysses was dead, since he had been absent from her twenty years, neither the desires of her parents, nor the solicitations of her lovers could prevail on her to marry another man, and to violate the promises of constancy which she gave to her husband when he departed. For when many noblemen courted her, and even threatened her with ruin unless she declared which of them should marry her, she desired that the choice might be deferred till she had finished that needle-work about which she was then employed: but undoing at night what she had worked by day, she delayed them till Ulysses returned and killed them all. Hence came the proverb, ² “to weave Penelope’s web;” that is, to labour in vain, when one hand destroys what the other has wrought.

C H A P. XIII.

ORION.

P. **W**HAT was the birth of Orion?

M. Modesty will hardly let me tell you; however, I will conceal nothing from you. They say that he was born from the urine of Jupiter, Neptune and Mercury; for when they travelled together they were benighted, and forced to lodge in a poor man’s cottage, whose name was *Hircus*. He entertained them handsomely as the means

² “Penelopes telam texer” id est, inanem operam sumere.
Vid. Erasmi. Adag.

CH. H. P. & S. P. S.



of his condition would suffer. Their entertainment pleased them so well, that they promised to grant whatever he asked. He said, that he promised his wife, when she died, never to marry again, and yet that he extremely desired to have a son. This pious desire pleased the Gods : and they consented to his request ; and moistened the hide of an ox (on which they were entertained) with their urine, commanding him to bury it ten months : after which he dug it up, and found it a new born child which from this occasion he called *Urion*, or *Orion*.

Orion, when young, was a constant companion of Diana : but because his love of the Goddess exceeded the bounds of modesty, or because, as some say, he extolled the strength of his body very indecently, and boasted that he could out-run and subdue the wildest and fiercest beasts, his arrogance grievously displeased the Earth ; wherefore she sent a scorpion which killed him. He was afterward carried to the heavens, and there made a constellation ; which is thought to predict foul weather when it does not appear, and fair when it is visible : whence the poets call him *a tempestous* or *stormy Orion*.

C H A P. XIV.

OSIRIS, APIS, and SERAPIS.

O*SIRIS*, *Apis*, and *Serapis*, are three different names of one and the same God ; therefore they are not to be separated in our discourse.

Osiris was the son of Jupiter, by Niobe the daughter-

a Nimbus Orion, Virg. *Æn.* nam *osiris* significat turbo, moveo, unde etiam ipse nomen sumpsisse a nonnullis judicatur.

daughter of Phoroneus. He was king of the Argives many years : but he was stirred up by the desire of glory to leave his kingdom to his brother Ægialus ; wherefore he sailed into Egypt, to seek a new name and new kingdoms there. The Egyptians were not so much overcome by his arms, as obliged to him by his courtesies and great kindness towards them. After which he married Io the daughter of Inachus, whom Jupiter formerly turned into a cow, as we said above : but when by her distraction she was driven into Egypt, her former shape was again restored ; and she married Osiris, and instructed the Egyptians in letters : wherefore both she and her husband attained to divine honours, and were thought immortal by that people. But Osiris shewed that he was mortal, for he was killed by his brother Typhon. Io (afterward called *Isis*) fought him a great while ; and when she had found him at last in a chest, she laid him in a monument in an island near to Memphis, which island is encompassed by that sad and fatal lake the Styx. And because when she fought him she had used dogs, who, by their excellent virtue of smelling, might discover where he was hid, thence the ancient custom came, ^b that dogs went first in an anniversary procession in honour of Isis. And the people carefully and religiously worshipped a God with a dog's head, called *Anubis* ; which God the poets commonly call ^c *Barker* ; a God half a dog, a dog half a ^d man. He is also called ^e *Hermanubis* ; because his sagacity is so great, that some think him to be the same with Mercury. But let us return to Osiris and Isis.

After the body of Osiris was interred, there appeared

^b Ex Gyr. Syntagm. 9.

^c Latratorem, semicanem Deum. Virg. *Æn.* 8.

^d Semihominem canem. Ovid. *Metam.* 9. Lucan. *Seduli.*

^e Plut. in *Osiride.* Serv. in *Æn.* 8.

peared to the Egyptians a stately beautiful ox: the Egyptians thought that it was Osiris; wherefore they worshipped it, and called it *Apis*, which in the Egyptian language signifies an ox. But because his body after his death was found shut up in a chest, he was afterward from thence called *Sorapis*, and by the change of a letter *Serapis*; as we shall see more clearly, and particularly by and bye, when I have observed what Plutarch says, that Osiris was thought to be the sun. His name comes from *os*, which in the Egyptian language signifies *much*, and *iris* an *eye*; and his image was a sceptre, in the top of which was placed an eye. So that Osiris signifies the same as *πολλυοφθαλμος* [*polyphthalmos*], *many eyed*: which agrees very well to the sun, who seems to have so many eyes as he hath rays, by which he sees and makes all things visible.

Some say that Isis is Pallas, others Terra, others Ceres, and many the moon; for she is painted sometimes ^s horned, as the moon appears in the increase; and wears black garments, because the moon shines in the night. In her right-hand she held a cymbal, and in her left a bucket. Her head was crowned with the feathers of a vulture; for among the Egyptians that bird is sacred to Juno; and therefore they adorned the tops of their porches with the feathers of a vulture. The priests of Isis, called after her own name *Isiaci*, ^h abstained from the flesh of swine and sheep; they used no ⁱ salt to their meat, lest they should violate their chastity. ^k They shaved their heads; ^l they wore paper shoes and

^f *Zoros* significat arcam, in qua inventum est illius corpus inclusum.

^g *Κε αοφ ρος*, id est, cornigera affingebatur, ad Iunæ crescentis similitudinem, & *μελανοσολος*, nigris, vestinus induta, quod luna, luceat in tenebris. Vide Servium, *Æn.* 8.

^h *Ælian*, lib. de anim *Herodot.* l. 2.

ⁱ *Plut. Symp.* 5. c. 10.

^k *Cœl. Rhodigia.* 5. c. 12.

^l *Herodot.* l. 1.

and a ^m linen vest, because Isis first taught the use of flax; from whence she is called ⁿ *Linegera*, and also ^o *Inachis* from Inachus her father. By the name of *Isis* is usually understood wisdom. And accordingly, upon the pavement of the temple, there was this inscription: ^p “I am every thing that hath been, and is, and shall be; nor hath any mortal opened my veil.”

By the means of this Isis, ^q *Iphis*, a young virgin of Crete, the daughter of Lygdus and Telethusa, was changed into a man. For when Lygdus went a journey, he commanded his wife, who was then big with child, if she brought a daughter, that she should not educate her, but leave her exposed in the fields to perish by want. Telethusa brought forth indeed a daughter, but was very unwilling to lose a child; therefore she dressed it in a boy's habit, and called it *Iphis*, which is a common name to boys and girls. The father returned from his journey, and believed both his wife and his daughter, who personated a son; and as soon as she was marriageable, her father who still thought that she was a man, married her to the beautiful Ianthe. They went to the temple to celebrate the marriage. The mother was mightily concerned; and as they were going she begged the favourable assistance of Isis, who heard her prayers, and changed the virgin *Iphis* into a most beautiful young man. Now let us come to Seraphis and Apis again.

Though *Serapis*, of whose name we give the etymology before, was the God of the Egyptians; yet he was worshipped at Greece, ^r and especially at

^m Claud. 4 Hon. conf.

^o Poropert. l, I. & 2.

^p Ἐγώ εἰμι πάν το γνηγιος, καὶ ὄν, καὶ εἰσομενον, καὶ το ἐμον πεπλον ὄδεις των θνητων ἀπεκαλυψεν. Ego, sum quicquid fuit, est, erit; nec meum quisquam mortalium Periculum retexit. Plut in I.

^q Ovid. Metam. l. 9

ⁿ Ovid de Ponto El. I.

Pausan in Attic.

at Athens, ^s and also at Rome. Among different nations he had different names ; for he was called sometimes ^t *Jupiter Ammon*, sometimes *Pluto Bacchus*, *Æsculapius*, and sometimes *Osiris*. His name was reckoned abominable by the Grecians ; ^u for all names of seven letters, *ἑπτάγραμματα* [*heptagrammata*], are by them esteemed infamous. Some say that Ptolemy the son of Lagus procured the effigies of him at Pontus, from the king of Sinops, and dedicated a magnificent temple to him at Alexandria. Eusebius calls him ^v *Prince of evil demons*. A flask was placed ^x upon his head : and near him a creature with three heads ; a dog's on the right-side, a wolf's on the left-side, and a lion's head in the middle. A snake with his fold encompassed them, whose head hung down into the God's right-hand, with which he bridled the terrible monster. There was, besides, in almost all the temples where Serapis and Isis were worshipped, an image which pressed its lips with its finger. Varro says, the meaning of this was, that no one should dare to say that these Gods had been men formerly ; and the laws inflicted death upon him who said that Serapis was once a mortal man.

Apis, of whom we spake something above, ^y was king of the Argivi ; and being transported from thence into Egypt, became Serapis, or the greatest of all the Gods of Egypt. After the death of Serapis, the ox that we mentioned a little before succeeded in his place ^z Pliny describes the form and quality of this ox thus : “ An ox,” says he, “ in Egypt, is worshipped as a God. They call him *Apis*. He is thus marked : there is a white shining spot upon his right-side, horns like the moon in its increase,

s Publ. Victor.

u Porphyrius.

x Macrobius in Saturnal.

z Plin. in Hist. Nat. lib. 8. c. 40.

t Tacitus, l. 20. Plutarch de Osiride.

v Prep. Evangelica. lib. 4.

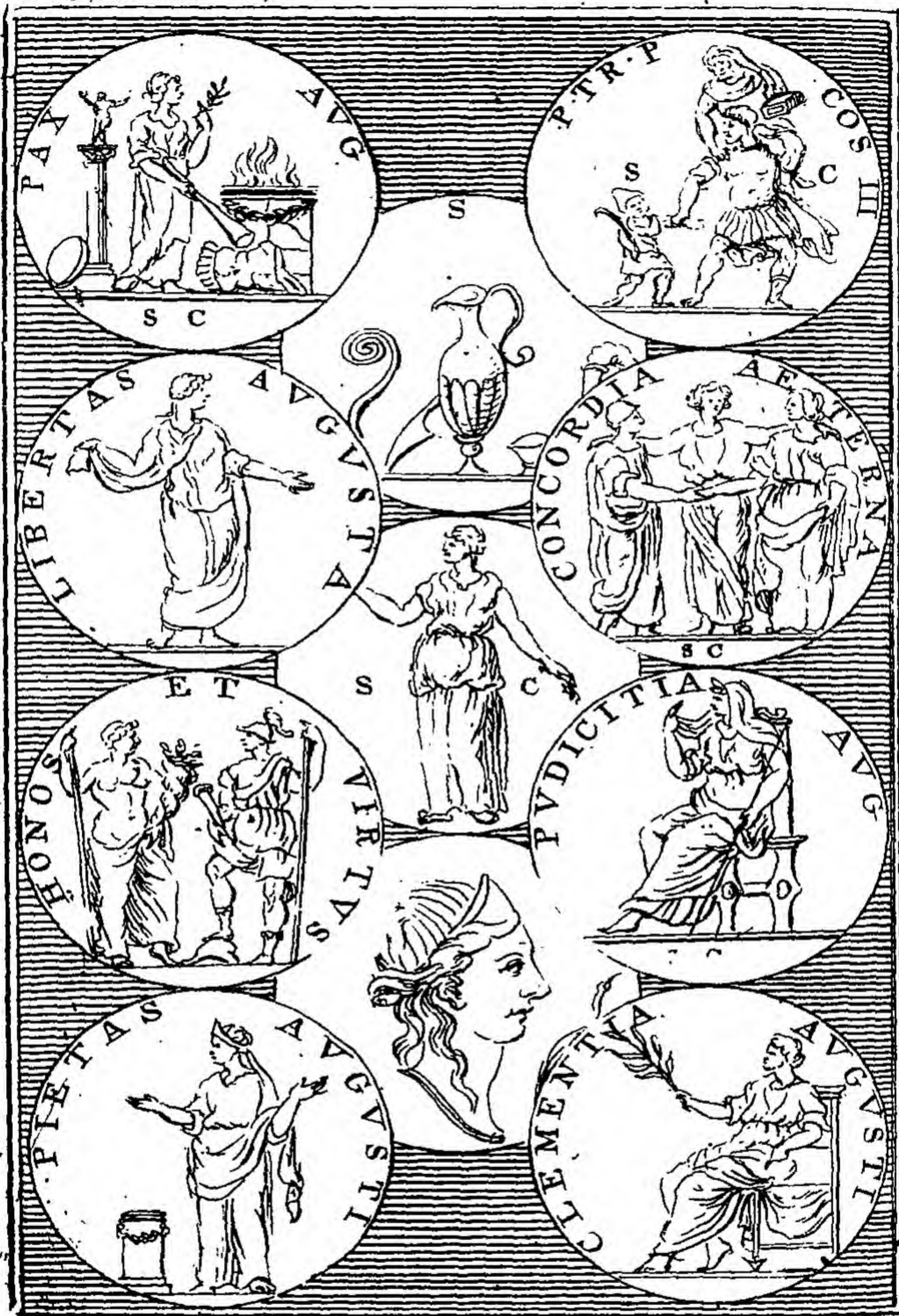
y Augustinus de Civitate Dei. lib. 18.

“ increase, and a node under its tongue, which
 “ they call *cantharis*. His body,^a *says Herodotus*,
 “ was all black : in his forehead he had a white,
 “ square, shining figure ; the effigies of an eagle on
 “ his back ; and besides that *cantharis* in his mouth,
 “ he had hair of two sorts in his tail.” But Pliny
 goes on : “ If he lives beyond an appointed period
 “ of time, they drown him in the priest’s fountain;
 “ then the priests shave their heads, mourn and
 “ lament, and seek another to substitute in his
 “ room. When they have found one, he is brought
 “ by the priests to Memphis. He hath two cha-
 “ pels, which they call *chambers* ; which are the
 “ oracles of the people. In one of which he fore-
 “ tels good, in the other ill. He gives answer in
 “ private, and takes meat from them that consult
 “ him. He refused meat from the hand of Germa-
 “ nicus Cæsar, who died not long after. He acts,
 “ for the most part, in secret ; but when he pleases
 “ to appear publicly, the officers go before and
 “ clear the way ; and a flock of boys attend him,
 “ singing verses to his honour. He seems to un-
 “ derstand things, and to expect worship. Once
 “ a-year a cow is shewn unto him, who hath her
 “ marks (though different from his) ; and this cow
 “ is always both found and killed the same day.”
 So far Pliny. To which Ælian adds, “ That the
 “ cow that conceived Apis, conceives him not by a
 “ bull, but by lightning.”^b Cambyfes king of Af-
 syria gave no credit to these trifles ; and struck Apis
 in the thigh with his sword, to shew by the wounds
 bleeding that he was no God : but his sacrilege
 did not pass (as they pretend) unpunished.

A P-

 a Herodot. lib. 3.

b Epiphan. ap. Syr.



APPENDIX.

OF THE *VIRTUES and VICES*

WHICH HAVE BEEN DEIFIED.

Of the GODDESSES that make the GODS.

THOSE Goddeses (whose images are small, and all painted in one picture) are the Virtues ; by whose favour not only the *Dii Adscriptitii*, but all the other Gods besides, were advanced to heaven, and honoured with the utmost veneration. You see some vices among them (for they too had altars dedicated to them), which like shades, increase the lustre of the Virtues ; whose brightness is doubled by the reflection of the colours. To both of them there are adjoining some Gods, either favouring or opposing them. I shall say something briefly of them according to my design.

CHAP. I.

SECT. I. *The VIRTUES, and GOOD DEITIES.*

THE ancients not only worshipped the several species of Virtues, but also Virtue herself, as a Goddess. Therefore first of her, and then of the others.

SECT. II. VIRTUE and HONOUR.

VIRTUE derives her name from *vir*, because virtue is the most manly ornament. ^a She was esteemed a Goddess, ^b and worshipped in the habit of an elderly matron sitting upon a square stone. ^c M. Marcellus dedicated a temple to her; and placed another near it, that was dedicated to Honour: the temple of Virtue was the passage to the temple of Honour; by which was signified, that by virtue alone true honour is attained. The priests sacrificed to Honour with bare heads, and we usually uncover our heads when we see honourable and worthy men; and since honour itself is valuable and estimable, it is no wonder if such respect is shewn in celebrating its sacrifices.

SECT. III. FAITH.

FIDES had a temple at Rome near the Capitol which ^d Numa Pompilius (as it is said) first consecrated to her. ^e Her sacrifices were performed without slaughter, or bloodshed. The heads and hands of the priests were covered with a white cloth when they sacrificed; because faith ought to be close and secret. Virgil calls her ^f *Cana Fides* either from the candour of the mind from whence fidelity proceeds, or because Faith is chiefly observed by aged persons. The symbol of this Goddess was a white dog; which is a faithful creature. ^g Another symbol of her was two hands joined, or two young ladies shaking hands. For ^h by giving the right-hand, they engaged their faith for their future friendship.

SECT

^a Ciceronis Quæst. Tusc. 2. ^b August. 4. de Civitate Dei, c. 10.
^c Liv. l. 2. ^d Cicero de Officiis. ^e Dion. Halicarn. l. 2.
^f Servius in Æneid. 1. and 8. ^g Statius, Thebaid. 1.
^h Dextra data fidem futuræ amicitiae sancibant. Liv. l. 23.

SECT. IV. HOPE.

HOPE had a temple at Rome in the herb-market, which was unfortunately burnt down with lightning. ⁱ Giralduſ ſays, that he hath ſeen her effigy in a golden coin of the emperor Adrain. She was deſcribed in the form of a woman ſtanding; her left-hand lightly held up the ſkirts of her garments; ſhe leaned on her elbow, and in her right-hand held a plate, on which was placed a ciborium (a ſort of cup), ſhaped like a flower, with this inſcription, *S P E S P. R. The Hope of the people of Rome.* We have already related in what manner Hope was left and preſerved in the bottom of Pandora's box.

SECT. V. JUSTICE.

JUSTICE was deſcribed like a virgin, with a piercing ſtedfaſt eye, a ſevere brow, her aſpect awful, noble, and venerable. Amongſt the Egyptians, Alexander ſays, that ſhe has no head; and that her left-hand was ſtretched forth and open. The Greeks called her *Aſtræa*, as we ſaid before.

SECT. VI. PIETY.

PIETY had a chapel dedicated to her at Rome, by Atilius, the duumvir, in the place where that woman lived who fed her mother in priſon, with the milk of her breasts. The ſtory is this:
 “ The mother was puniſhed with imprifonment;
 “ her daughter, who was an ordinary woman,
 “ then gave fuck; ſhe came to the priſon frequently, and the gaoler always ſearched her to ſee that
 “ ſhe carried no food to her mother: at laſt ſhe was
 “ found giving fuck to her mother with her breasts.
 “ This extraordinary piety of the daughter gained
 P 2 “ the

i Syntagm. l. 1.

k Plin. Hiſt. Nat. l. 7. c. 36.

“ the mother’s freedom ; and they both were afterwards maintained at the public charge while they lived, and the place was consecrated to the Goddeſs Piety.” There is a like example in the Grecian history, of a woman, who by her breasts nourished Symon her aged father, who was imprisoned, and supported him with her own milk.

SECT. VII. MERCY.

THE Athenians erected an altar to *Misericordia*, Mercy ; ¹² where was first established an asylum, a place of common refuge to the miserable and unfortunate : it was not lawful to force any one from thence. When Hercules died, ⁿ his kindred feared some mischief from those whom he had afflicted ; wherefore they erected an asylum, or temple of mercy, at Athens.

SECT. VIII. CLEMENCY.

NOTHING memorable occurs concerning the Goddeſs Clemency, unless that there was a temple erected to *Clementia Cæsaris*, the Clemency of Cæſar, as we read in Plutarch ^o.

SECT. IX. CHASTITY.

TWO temples at Rome were dedicated to Chastity ; the one to *Pudicitia Patricia*, which stood in the ox-market ; and the other to *Pudicitia Plebeia*, built by Virginia the daughter of Aulus : for when she, who was born of a patrician family, ^p had married a plebeian, the noble ladies were mightily incensed, and banished her from their sacrifices ; and would not suffer her to enter into the temple of Pudicitia, into which Senatorian families were only permitted entrance. A quarrel arose hereupon among the women, and a great breach was

¹ Valerius Maximus, lib. 3.

Serv. in *Æn.* 8.

^m Pausan. in Attic.

^o In Vita Cæsaris.

^p Liv. l. 10.

was made between them: hereupon Virginia strove by some extraordinary action to blot out the disgrace which she had received; and therefore she built a chapel in the long street where she lived, and adorned it with an altar, to which he invited the plebeian matrons; and complaining to them that the ladies of quality had used her so barbarously, "I dedicate," says she "this altar to Pudicitia Plebeia; and I desire of you that you will as much adore Chastity as the men do Honour; that this altar may be followed by purer and more chaste votaries than the altar of Pudicitia Patricia, if it be possible." Both these altars were revered almost with the same rites, and no matron but of approved chastity, and who had been but once married, had leave to sacrifice here. It is besides said in history, that the women who were contented with one marriage, were usually rewarded with ^q a crown of chastity.

SECT. X. TRUTH.

TRUTH, the mother of virtue, ^r is painted in garments as white as snow; her looks are serene, pleasant, courteous, cheerful, and yet modest; she is the pledge of all honesty, the bulwark of honour, and the light and joy of human society. She is commonly accounted the daughter of Time and Saturn; because Truth is discovered in the course of time: but Democritus feigns that she lies hid in the bottom of a well.

SECT. XI. MENS.

GOOD Sense, or Understanding, (*Mens*), was made a Goddess by the Romans, ^t that they might

P 3

^q Corona Pudicitiae. Val. Max. l. 2. de Institut.

^r Philost, in Heroic. & Amp.

^t Aug. l. 2. c. 21.

^s Plut. in Quest

might obtain a sound mind. ^u An altar was built to her in the Capitol, by M. Æmilius. ^v The prætor Atillus vowed to build a chapel to her; which he performed, when he was upon that account created duumvir.

SECT. XII. CONCORD.

WE shall find by ^x the concurrent testimony of author's that the Goddess Concordia had many altars at several times dedicated to her; especially, she was worshipped by the ancient Romans. Her image held a bowl in her right-hand and a horn of plenty, or a sceptre, from which fruit seemed to sprout forth, in her left. ^y The symbol of her was two right-hands joined together, and a pomegranate.

SECT. XIII. PEACE.

PAX was honoured heretofore at Athens with an altar, ^z as Plutarch tells us. At Rome she had a most magnificent temple in the Forum, begun by Claudius, and finished by Vespasian, ^a which was afterward consumed in a fire, under the emperor Commodus. She was described in the form of a matron holding forth ears of corn in her hands, and crowned with olives and laurel, or sometimes roses. Her particular symbol was a caduceus, a white staff, borne by ambassadors when they go to treat of peace.

SECT. XIV. HEALTH.

THE Goddess Salus was so much honoured by the Romans, that anciently several holidays were appointed in which they worshipped her. There

^u Cicero de Nat. Deorum. 2.

^v Liv. 22. Sc. 71.

^x Liv. lib. 9. Plut. in C. Gracch. Suet. in Tib.

^y Lil. Gyrald. Syntagma. 1.

^z Plut. in Cicero.

^a Plut. in Herodot. l. 2.

^b There was a gate at Rome called *Porta Salutaris* because it was near to the temple of Salus. Her image was the figure of a woman sitting on a throne, and holding a bowl in her right-hand. Near her altar stood a snake twining round it, and lifting up his head toward it. The *Augurium Salutis* was heretofore celebrated in the same place; which was intermitted for some time, and renewed again by Augustus. ^c It was a kind of divination by which they begged leave of the Gods that the people might pray for peace; as though it was unlawful to pray for it before they had leave. A day in every year was set apart for that purpose, upon which none of the Roman armies might either march or engage.

SECT. XV. FIDELITY.

FIDELITY ^d says St. Austin, had her temple and her altar, and sacrifices were performed to her. They represented her like a venerable matron sitting upon a throne, holding ^e a white rod in her right-hand, and a great horn of plenty in her left.

SECT. XVI. LIBERTY.

AS the Romans were above all things careful of their liberty, especially after the expulsion of the kings, when they set themselves at liberty, ^f so they built a temple to liberty, among the number of their other Goddesses. And Cicero tells us, that Clodius consecrated his house to her.

SECT. XVII. MONEY.

THE Romans invoked Pecunia as a Goddess, that they might be rich; and worshipped

P 4

^b Macrob. Saturn. l. 1. c. 1.

^c Dion. l. 27. Aug. Politian. Mascel. c. 12.

^d Aug. de Civ. Dei, l. 4. c. 18.

^e Caduceuse

^f Lii. Gyrald. Synt.

ped the God *Æsculanus*, and his son *Argentinus*, that they might have plenty of brass and silver. They esteemed *Æsculanus* the father of *Argentinus*, because brass-money was used before silver. “ And “ I wonder,” ^g says St. Augustine, “ that *Aurinus* “ was not made a God after *Argentinus*, because “ silver money was followed by gold.” To this Goddeſs, Money, O how many apply their devotions to this day ! what vows do they make, and at what altars do they importune, that they may fill their coffers ! “ If you have thoſe gods,” ^h ſays Menander, “ If you have ſilver and gold at home, “ aſk whatever you pleaſe, you have it : the “ very gods themſelves will be at your ſervice.”

SECT. XVIII. MIRTH.

LYCURGUS erected an image among the ⁱ Lacedæmonians to the God *Rifus*. The Theſſalonians, of the city Hypata, every year ſacrificed to him with great jollity.

SECT. XIX. The Good GENIUS.

THE God, ^k *Bonus Genius*, had a temple in the way that leads to the mountain Mænalus, as ſays Pausanias. And at the end of the ſupper they offered a cup to him filled with wine and water ; which was called, ^l *the grace cup*. Some ſay that the cup had more water than wine ; others ſay the contrary.

CHAP.

^g Miror autem quod *Argentinus* non genuit *Aurinum*, quia & aurea pecunia ſubſecuta eſt. Aug. de Civit. Dei, l. 4. c. 21.

^h Hos Deos, Aurum & Argentum ſi domi habeas, quicquid voles roga, tibi omnia aderunt, ipſos habebis vel miniſtrantes Deos. Menander ap. Stob. or. de laude auri. ⁱ Plut. in Lycurgo.

^k *Αγαθός Δεός*.

^l *Ἀγαθὸς Δαίμωνος*. Poculum Boni Genii.

C H A P. II.

SECT. I. *The VICES and EVIL DEITIES*

I CALL those *evil Deities* which oppose our happiness and many times do us mischief. And first, of the vices to which temples have been consecrated.

SECT. II. ENVY.

THAT Envy is a Goddess, appears by the confession of Pallas, who owned that she was assisted by her to infect a young lady called *Aglauros* with her poison. Ovid describes the ^m house where she dwells in a very elegant verse, and afterward gives a most beautiful description of ⁿ Envy herself

P 5

SECT.

m " Protinus Invaditæ nigra squalentia tabo
 " Tecta petit: domus in imis vallibus antri
 " Abdita, sole carens, nec ulli pervia vento;
 " Tristis, & ignavi plenissima frigoris, & quæ
 " Igne vacet semper, caligine semper abundet." *Ov. Met. l. 2.*
 Then straight to Envy's cell she bends her way,
 Which all with putrid gore infected lay;
 Deep in a gloomy cave's obscure recess,
 No beams could e'er that horrid mansion bless;
 No breeze e'er fann'd it; but about it roll'd
 Eternal woes, and ever lazy cold:
 No spark shone there, but everlasting gloom
 Impenetrably dark obscur'd the room.
 n " Pallor in ore sedet, macies in corpore toto,
 " Nusquam recta acies, livent rubigine dentes,
 " Pectora felle virent, lingua est suffusa veneno,
 " Risus abest, nisi quem visî movere dolores.
 " Nec fruitur somno vigilantibus excita curis,
 " Sed videt ingratas, intabescitque videndo
 " Successus hominum; carpitque & carpitur una,
 " Suppliciumque suum est" ———
 A deadly paleness in her cheeks was seen,
 Her meagre skeleton scarce cas'd with skin;

Her

SECT. III. CONTUMELY *and* IMPUDENCE.

THE Vices Contumely and Impudence were both adorned as deities by the ^o Athenians; and particularly, it is said, they were represented by a partridge; which is esteemed a very impudent bird.

SECT. IV. CALUMNY.

THE same people erected an altar to Calumny. ^p Apelles painted her thus: ^q There sits a man with great and open ears, inviting Calumny, with his hand held out, to come to him: and two women, Ignorance and Suspicion, stand near him. Calumny breaks out in a fury; her countenance is comely and beautiful; her eyes sparkle like fire, and her face is inflamed with anger; she holds a lighted torch in her left-hand, and with her right twists a young man's neck, who holds up his hands in prayer to the gods. Before her goes Envy, pale and nasty: on her side are Fraud and Conspiracy: behind her follows Repentance, clad in mourning, with her clothes torn; who turns her head backward, as if she looked for truth, who comes slowly after.

SECT.

Her looks awry; and everlasting scowl
Sits on her brows; her teeth deform'd and foul.
Her breast had gall, more than her breast could hold:
Beneath her tongue black clots of poison roll'd:
No smiles e'er smooth'd her furrow'd brows, but those
Which rise from common mischiefs, plagues, and woes.
Her eyes, mere strangers to the sweets of sleep,
Devoating spit for ever waking keep.
She sees bless'd men with vast successes crown'd,
Their joys distract her, and their glories wound:
She kills abroad, herself's consum'd at home,
And her own crimes are her perpetual martyrdom.

^o Pausanias in Attic. Cic. de leg. 2. Theophrastus de leg
^p Idem apud Diogen.

^q Lucian, lib. de non temere credendis calumniis.

SECT. V. FRAUD.

FRAUD ^r was described with a human face and with a serpent's body: in the end of her tail was a scorpion's sting: she swims through the river Cocytus, and nothing appears above water but her head.

SECT. VI. DISCORD.

PETRONIUS Arbiter, where he treats of the civil war betwixt Pompey and Cæsar, has given a beautiful description of the Goddess Discordia.

SECT. VII. FURY.

FURY is described sometimes chained; sometimes raging and revelling, with her chains broke: but ^t Virgil chooses to describe her bound

P 6

in

^r Bocat. in Gen. Deor.

^s " Intremuere tubæ, ac scisso Discordia crine

" Extulit ad superos Stygium capit. Hujus in ore

" Concretus sanguis contusæque lumina fiebant;

" Stabant ærata scabra rubigine dentes;

" Tabo lingua fluens, obsessa draconibus era:

" Atque inter tota laceratum pectore vestem,

" Sanguineam tremula quatiebat lampada dextra."

The trumpets sound, and with a dismal yell

Wild discord rises from the vale of hell:

From her swell'd eyes there ran a briny flood,

And clotted gore upon her visage stood:

Around her head serpentine elf-locks hung,

And streams of blood flow'd from her sable tongue:

Her tatter'd clothes her yellow skin betray,

(An emblem of the breast on which they lay),

And brandish'd flames her trembling hand obey.

^t " —Favor impius intus

" Sæva sedens super arma, & centum vinctus ahenis

" Post tergum nodis, fremit horridus ore cruento."

Æn. 1,

—Within sits impious War.

On curied arms, bound with a thousand chains,

And horrid, with a bloody mouth, complains.

in chains; although ^u Petronius describes her at liberty, unbound.

SECT. VIII. FAME.

^v PAUSANIAS and ^x Plutarch say that there were temples dedicated to Fame. ^y She is finely and delicately described by Virgil, in the fourth book of his *Æneids*.

^u " ————— Furor, abruptis, ceu liber, habenis

" Sanguineum late tollit caput: oraque mille

" Vulneribus confossa cruenta casside velat.

" Hæret detritus lævæ Mavortius umbo

" Innumerabilibus telis gravis, atque flagranti

" Stipite dextra minax terris incendia portat."

Disorder'd Rage, from brazen fetters freed,

Ascends to earth with an impetuous speed:

Her wounded face a bloody helmet hides,

And her left arm a batter'd target guides:

Red brands of fire, supported in her right,

The impious world with flames and ruin fright.

^v Pausanias in Atticis.

^x Plut. in Camilla.

^y " Fama, malum quo non aliud velocius ullum,

" Mobilitate viget, viresque acquirit eundo,

" Parva metu primo; mox sese attollit in auras,

" Ingrediturque solo, & caput inter nubila condit.

" Illam Terra parens, ira irritata Deorum

" Extremam, ut perhibent, Cæo Enceladoque sororem

" Progenuit, pedibus celerem & pernicipibus alis:

" Monstrum horrendum, ingens, cui quot sunt corpore plumæ.

" Tot vigiles oculi subter, mirabile dictu!

" Tot linguæ, totidem ora sonant, tot subrigit aures.

" Nocte volat cœli medio, terræque per umbram,

" Stridens nec dulci declinat lumina somno.

" Luce sedet custos aut summi calmine tecti,

" Turribus aut altis, & magnas territat urbes,

" Tam ficti parvique tenax, quam nuncia veri."

Æn. 4.

Fame, the great ill, from small beginnings grows,

Swift from the First, and ev'ry moment brings

New vigour to her flight, new pinions to her wings;

Soon grows the pigmy to gigantic size;

Her feet on earth, her forehead in the skies.

Enrag'd against the Gods, revengeful Earth,

Produc'd her last of the Titanian birth.

Swift

MR. P. W. E.



SECT. IX. FORTUNE.

“ **W**HY was Fortune made a Goddess,” says ² St Augustine, “ since she comes to the good and the bad without any judgment?” She is so blind, that without distinction she runs to any body ; and many times she passes by those that admire her, and sticks to those that despise her : so that ¹ Juvenal had reason to speak in the manner he does to her. Yet the temples that have been consecrated to her, and the names which she has had, are innumerable; the chief of them I will point out to you.

She was styled *Aurea*, or *Regia Fortuna* : and ^b an image of her so styled was usually kept in the emperor’s chamber ; and when one died, it was removed to the palace of his successor.

She was worshipped in the Capitol under the

Swift is her walk, more swift her winged haste ;
 A monstrous phantom, horrible and vast :
 As many plums as raise her lofty flight,
 So many piercing eyes enlarge her sight :
 Millions of op’ning mouths to Fame belong,
 And ev’ry mouth is furnish’d with a tongue,
 And round with list’ning ears the flying plague is hung.
 She fills the peaceful universe with cries ;
 No slumbers ever close her wakeful eyes :
 By day from lofty tow’rs her head she shews,
 And spreads through trembling courts disastrous news.
 With court-informers haunts, and royal spies,
 Things done relates, not done she feigns, and mingles truth
 with lies.

Talk is her business, and her chief delight,
 To tell of prodigies, and cause affright.

² Aug. de Civit. l. 1. c. 18.

^a “ Nullum numen abest si sit prudentia ; sed te
 “ Nos facimus, Fortuna, Deam, cœloque locamus.”

Sat. 20.

Fortune is never worshipp’d by the wise,
 But she, by fools set up, usurps the skies.

^b Spart. in Severo Cyr. Syntagm. 15.

^c title of *Iona*; and in the Esquilæ under the title of *Mala*.

Servius Tullius had in his court a chapel dedicated to ^d *Fortuna Barbata*: she was called *Bravis* or *Parvo*, in the same place.

She is also called *Cæca*, blind. Neither is she only, says ^e Cicero, blind herself, but she many times makes those blind that enjoy her.

In some inscriptions she is called ^f *Conservatrix*.

The prætor Q. Fulvius Flaccus, in Spain, when the last battle was fought with the Celtiberi, vowed a chapel to ^g *Fortuna Equestræ*; because he in the battle commanded the bridles to be taken off the horses, that they might run upon the enemy with the greater force and violence, whereby he got the victory.

Fors Fortuna, or ^h *Fortis Fortuna*, was another of her names; and she was worshipped by those who lived without any art or care at all.

She had a chapel near the temple of Venus, where she was called ⁱ *Mascula*, and ^k *Virilis Masculina*.

She was called ^l *Muliebris*, because the mother and the wife of Coriolanus saved the city of Rome. And when her image was consecrated in their presence, ^m it spoke these words twice, “*Ladies, you have dedicated me as you should do.*” ⁿ Yet it was not lawful for all matrons to touch this image, but for those only who had not been married twice.

Mammosa, either from her shape, or because she supplies us with plenty.

Servius Tullius dedicated a temple to *Fortuna Obsequens*, because she obeys the wishes of men.

The

^c Plin. & Cic.

^d Plut. in Quest.

^e De Amicitia.

^f Ap. Cyr. Synt. 15.

^g Vide Livium, i. 41, 42.

^h Consule eundem Livium, l. 27.

ⁱ Plutarch de Fort. Roman.

^k Ovid. Fastor. l. 4.

^l Dion. l. 8.

^m Rite me, Matronæ, dedicastis. Augustin. l. 4. c. 19. Val. Max. l. 2. c. 8.

ⁿ Serv. in 4 Æneid 8.

The same prince worshipped her, and built her chapels, where she was called by these following titles:

Primigenia, o because both the city and the empire received their origin from her.

Privata, or p *Propria*: she had a chapel in the court, which that prince used so familiarly, that she was thought to go down through a little window into his house.

Her temple at Præneste, q from whence she was called *Prænestina*, was more famous and notable than all the rest, because very true oracles were uttered there.

Domitian consecrated a chapel to r *Fortuna Redux*.

In ancient inscriptions she is named s *Stata*.

To t *Virgo Fortuna* the little coats of the young girls were presented.

Lastly, she was called u *Viscata* or *Viscosa*, because we are caught by her as birds are caught by bird-lime; in which sense Seneca says, v *Kindnesses are bird-lime*.

SECT. X. FEVER.

FEBRIS (Fever) had her altars and temples in the palace. x She was worshipped, that she should not hurt; and for the same reason they worshipped all the other Gods and Goddesses of this kind.

Fear and *Paleness* were supposed to be Gods, y and worshipped by Tullus Hostilius, z when in the battle

o Plutarch. p Ibid. q Liv, l. 52. Sueton. in Domit. c. 15.
r Mart. l. 8 s Apud Gyrard. t Arnobius 2. adversus Gentes
u Plutarch. de Quæst.
v Beneficia sunt viscosa. Seneca de Beneficiis.
x Cic. 3. de Nat. & de Leg. 2. y Augustin. l. 4 c. 18.
z Liv. l. 1.

battle between the Romans and the Veientes it was told him that the Albans had revolted, and the Romans grew afraid and pale ; for in this doubtful conjuncture he vowed a temple to *Pallor* and *Pavor*.

The people of Gadara ^a made *Poverty* and *Art* Goddesses ; because the first whets the wit for the discovery of the other.

Necessity and *Violence* had their chapel upon the Acro-Corinthus, but it was a crime to enter into it.

M. Marcellinus dedicated a chapel to Tempestus, without the gate of Capena, after he had escaped a severe tempest in a voyage into the island of Sicily.

SECT. XI. SILENCE.

BOTH the Romans and Egyptains worshipped the Gods and Goddesses of Silence. The Latins particularly worshipped ^b Angeronia and Tacita whose image (they say) stood upon the altar of the Goddess Volupia, with its mouth tied up and sealed : ^c because they who endure their cares with silence and patience, do by that means procure to themselves the greatest pleasure.

The Egyptains worshipped Harpocratis as the God of silence, ^d after the death of Osiris. He was the son of Isis. They offered the first-fruits of the lentils and pulse to him. They consecrated the tree Perse to him, because the leaves of it were shaped like a tongue, and the fruit like a heart. He was painted naked, and the figure of the boy crowned with an Egyptain mitre, which ended at the points as it were in two buds ; he held in his left-hand a horn of plenty, whilst a figure in his right-hand was upon his lip, thereby commanding silence.

And therefore I say no more ; neither can I better

^a Arrian apud Gyr. Syntagem. l. 4.

^b Macrobius Sat. Plut. in Numo. Plin. l. 3. ^c Quod qui suos angores (unde Angeronia dicta est) æquo animo ferunt, perveniunt ad maximam voluptatem. ^d Epiph. 3. contra Heracles.

ter be silent than when a God commands me to be so ; how vain have I been, and troublesome to you Palæophilus ! I acknowledge my fault, and shall say no more for shame.

P. But I must not be silent ; for, dearest Sir, your extraordinary civility to me, as well as your great merit, commands me at all times to speak and write of you with honour, and to express my gratitude as much as I can that way, if I am not so able to do it another.

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